Evangelical Christendom.

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MONTHLY NOTES.

THERE has been, during the last month, a large amount of correspondence in the *Record* on the subject of "The Evangelicals of the Future." Certain timid brethren seem to fear that, unless large concessions are made to the spirit of the age, the Evangelical party in the Church of England will not be able to maintain their position, and strongly is it urged that there should be a relaxation of the old lines of rigid demarcation by which the Evangelical clergy were formerly known as such, especially as to the recognition of and fraternization with High Church clergy and even Ritualists who may exhibit, as many of them do, piety and zeal in their ministrations. On the other hand, it is urged by those who seem to have most weight in this controversy that, whilst all courtesy and consideration should be shown to those who may be ecclesiastically brethren, the fact of their being in error—and even vital error—on some points should not be ignored, nor should the cause of evangelical truth be imperilled by any compromise with those who preach and teach "another gospel."

Those who bear the name of "Evangelical" would be unworthy of so honoured a name, if they allowed zeal for ecclesiastical union to hinder their testimony to evangelical truth. The Evangelicals of the past century were faithful to the truth, and God blessed them in being so, and wrought through them that great religious revival which, according to the testimony of historians such as Mr. Lecky, saved our country from the horrors of revolution at the end of the last century. But greater far than any mere national blessing that evangelical preaching has brought in its wake has been the salvation of immortal souls, which mere churchism of whatever kind never can effect, and which now, as of old, can only result from faithful preaching and living out that Gospel which is the power of God unto salvation to everyone that believeth. Of this Gospel of Christ, may those who profess to preach it never be ashamed.

The question which is thus being discussed amongst Evangelical churchmen is very much the same in principle as that which has lately troubled Nonconformist churches—viz., how far is error in doctrine to be allowed to disturb ecclesiastical union? It is true that amongst Nonconformists, Rationalism rather than Ritualism has been the disturbing element. Nevertheless the late secessions from the Baptist Union have appealed for their justification to the principle which is at stake in both cases, "Can two walk together except they be agreed?" There is, however, this difference between the Church of England and Nonconformity in this matter; that so long as the former has a standard of doctrine in its Articles which faithfully set forth evangelical truth, the Ritualists can be fairly withstood by Evangelicals as being those who introduce strange doctrines and practices forbidden by lawful authority. On the other hand, where there is no standard of doctrine to appeal to, the unsoundness of ministers, and especially of leading ministers, more or less effects the character of the communion which tolerates their teaching, and seems to make ecclesiastical separation the only refuge for those who do not wish to be associated with error.

The leading feature of the controversy connected with the Bishop of Lincoln's case, during the past month, has been a correspondence in the *Times*, started by the Dean of Windsor, who has raised the practical question, What do the Ritualists want as a court of final appeal? Of many answers to this question, the most distinct and outspoken one is from the pen of Canon Paget, who quotes Canon Liddon as describing what such a court should be, as to which description, he says: "No conscientious and instructed churchman could raise a question." It is "to consist of bishops, elected by the Episcopate, advised by lawyers, and, if necessary, by divines, *with an appeal from its decisions, at least in matters of faith, to the whole body of English bishops.*" This, at least, is clear and unambiguous, and rests upon an assumption urged by Lord Halifax, President of the English Church Union, that it is to the bishops that "our Lord has committed the government of His Church."

The last feature of this correspondence, which is still being carried on in the columns of the *Times*, is an appeal on the part of Canon Paget and Lord Halifax to the freedom to manage its own affairs, enjoyed by the Presbyterian Church of Scotland, notwithstanding its being an Established Church; and a case is cited by Lord Halifax, in which an aggrieved minister who appealed to the civil courts against an ecclesiastical decision was refused redress on the ground, which all the judges upheld, that it was not their province to review any decision of the ecclesiastical courts which were supreme in their own sphere. "Why (urge the leaders of the Ritualist party) should not the Church of England possess a like liberty to manage its own affairs?" It is, however, a perilous thing, after more than 300 years from the Reformation settlement, to attempt to alter that union of Church and State which was then deliberately adopted as the foundation of the English constitution. And if the attempt were made, where alone it could be made, it is more than doubtful if the House of Commons, or the nation whom it represents, would ever admit what Lord Halifax and his friends assume as an axiom that our Lord has committed the government of His Church to bishops. There is more than one opinion upon this subject.

All who feel an interest in the spread of the Gospel on the Continent of Europe, must feel thankful that the approaching Exhibition in Paris will have its

Salle Evangelique where under what, we doubt not, will be the able management of the local workers, there will go forth to the visitors from all parts of Europe, as well as to the great French nation itself, a faithful testimony to the Gospel of the grace of God. As, during the conflict with Amalek (Exod. xvii.), when Moses held up his hands Israel prevailed, and when he let down his hands Amalek prevailed, so we trust many may be found to render that assistance in the approaching conflict with the powers of evil—for this is the true light in which to regard it—which prayer affords, and this, let it not be forgotten, may be as efficiently rendered by those who stay at home as by those whom business, health, or pleasure may call to the seat of the conflict.

If the Dean and Chapter of St. Paul's are not "past feeling," they ought undoubtedly to feel shame and confusion of face in reading what the Paris Ultramontane paper, the *Univers*, says of their lately erected reredos, which it describes as "a magnificent and impressive monument." Of the aid it contributes to mariolatry (which may also be said of the image of the Virgin and child outside the north door of Westminster Abbey), it thus speaks: "All this appears incredible, and yet we see it with our eyes. From the worship of the Holy Virgin to the worship of saints there is but a step, and, this step once made, the Protestant ritual will more easily be drawn into conformity with that of Catholicism. Nothing will then remain but to come back to Rome."

Many sympathetic notices have lately appeared in the Press in reference to the late Miss Whately's work at Cairo. Perhaps the most practical lesson which the work of that excellent Christian lady suggests, and especially to her own sex, is that expressed in the words "go and do thou likewise." That one sent to Egypt for her health should have been enabled, for nearly thirty years, to carry on a work of such service to the cause of God in that land, shows how much may be done by even one true-hearted Christian woman with single aim to work for her Master, and with steady perseverance to labour on till called to her rest above. It is a cause for thankfulness that the work will be carried on "on exactly the same lines as before by her devoted fellow-worker, Mrs. Shakoor, who has so long shared Miss Mary Whately's labours, and so thoroughly understands her plans."

The Sydney Correspondent of the *Church Times* has written in a somewhat carping tone—as might be expected—of a lecture given by Bishop Barry in St. Andrew's Cathedral, Adelaide, on the subject of Home Reunion. The bishop, whose truly Christian resolution on this subject at the late Pan Anglican Conference will be remembered, speaks of its having become, "through unauthorised publication, an open secret that the Committee of the Lambeth Conference did express an opinion, which, however, they did not ask the Conference to accept, but only suggested that it should be submitted to the constituted authorities of the Church when they should take the action recommended." "They observed that the Church of England has nowhere declared that all other constituted ministry is null and void. They also noted that in the troubled period following the Reformation (up to 1662) ministers not episcopally ordained were in certain cases recognised as fit to hold office in the Church of England, and that some chief authorities of the High Church School defended and acted upon this recognition. Was there sufficient reason for such exceptional action now? The infinite blessings which must result from

even an approach to reunion, the concession which must be made if reunion was to be brought about, justified an answer in the affirmative." We are thankful that such broad Catholic views as these are held by one who soon will be virtually an English Bishop, as Bishop Barry is about to become Assistant-Bishop of Rochester. We only hope that he will use his deservedly great influence at home, as he has as Primate of Australia, to awaken interest in the subject of Home Reunion.

THE POPE AND THE ARMENIAN CHURCH.

THE following is the reply of the Armenian Church Council, through Bishop Melchizedek Mooradian, to the invitation which the Pope last year gave to the Armenians to join the Church of which he is head; in it he makes many allusions to the friendly relations which have always been maintained between the Armenians and the Church of Rome, and he hopes that their return to the Orthodox communion may be an example to all other communities, who, though worshiping Christ, are separated from the Church of Rome.

The Armenian Bishop, in his reply, briefly recapitulates the arguments of the Pope, and then adds:—

"Behold, gracious brother, this is the summary of your circular; and if we try to abbreviate it still more, we find that you invite the children of the Armenian Church to union with the Church of Rome, and with this union, to obedience to the Pontiff of Rome.

"Why do you invite us?—To know the truth and accept it. What is that truth?—The supremacy of the Roman Pontiffs, and humble obedience to their supremacy. But naturally the Armenians must know what it is they must leave, and what it is they must accept, and whether it be desirable to leave the one and to accept the other? This inquiry will simplify everything, and we hope that you will acknowledge the necessity of such an investigation.

"Gracious brother, the Armenians must leave the Christian and apostolic foundation of their Church in order to accept the invitation of your circular. They must leave their spiritual independence and the democratic spirit of their Church, which is the type of the Christianity of the first centuries. They must leave their most holy confession of faith, which is, 'there is but one foundation and head of the Church—Jesus Christ.' They must deny the writings of their patriarchs and bishops, who have taught the same. They must deny their heroes and martyrs, who have suffered martyrdom in order that they might not be separated from the living Head of the Church. They must reject their excellent and self-denying shepherds, who, as their invincible champions, have resisted the opposition and allurements of the Greek and Roman clergy, that they might keep their Church independent and democratic. In one word, they must deny a Church of 1,854 years standing, which in the Orient, and in the hardest straits, has protected Christianity, preserved the Armenian name and tongue, the Armenian memory and memorials, and which has been, in times of persecution and suffering, their refuge, their home of comfort, the tabernacle of their faith, hope, and love, both for the earthly and the heavenly life. The Armenians must leave all this and more, and what shall they accept?—The unity of the Roman Church and the supremacy of the Roman Pontiff.

"Let us inquire now about this supremacy, gracious brother, and see whether there is any mention of it in the Gospel. Is there any word by which we may conclude, according to your circular, that 'the divine promise was granted to the Roman Church alone to erect its tents and to extend its stakes in all parts of the world?'

"We know, honourable brother, that you build this doctrine of supremacy on the name by which Jesus called Simon, "rock," or Peter, and on the three questions and commands by which, certifying to the love of Peter, Jesus commanded him to shepherd his flock. These words can never mean the supreme pastorate or chief apostleship, and, as we understand it, Peter himself never dreamed of such a supremacy, neither has he accepted or exercised it, because he was the same Simon who was called by his Master, in the same chapter of the Gospel both *Rock* and *Satan*. He was the same Simon Peter who was deeply afflicted by these three questions of Christ, for he deeply felt that they recalled his triple denial, and so by his triple promise of love alone could he *equal* to his fellow-disciples in the apostolic calling,

but never be ordained as their sovereign or chief apostle."

The Bishop then shows that the New Testament teaches the equality of the apostles; that Christ in sending forth his disciples promised to be with them himself and so left no place for a vicar or vicegerent. "He is eternally Emmanuel, God with us." All spiritual leaders are, in a sense, heads of the Church, but no one is *the* head but Christ. Paul, in writing to the Ephesians, speaks about growing up "into him in all things, which is the head, even Christ;" and even Peter himself says, "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

"Let us simplify still more, gracious brother, that we leave no place for uncertainty.

"As the Church is the assembly of believers of all times and every country, beginning from Adam till the end of the world, it is impossible that a human being, and one born afterward, should be a rock of foundation and head of what is eternal. You know that all the patriarchs and prophets, who have put upon the Messiah the hope of their salvation, are members of the Church, even as we who are Christians under the Gospel. As the Church is the kingdom of God, Christ alone is King. As the Church is an assembly not only of the saved, but also of those who hope to inherit salvation, therefore Christ alone is the head and the guide to salvation. As the Church is a spiritual army, a spiritual equipment against the wickedness and darkness of the world, against all error, therefore Christ alone, and no mortal, is the commander in this spiritual war.

"Such being the condition, gracious brother, what is then your invitation and to whom do you invite us? From Christ to Christ, from Christ to Peter, or from Thaddeus to Peter? If you invite us to Christ, the children of the holy Armenian Church already know and confess that Jesus is the Christ, the Son of the living God. He is the foundation of the Church and its living Head. He is the anointed of God, the King of all, the Supreme Prophet, the eternal High Priest, who gave His life for the salvation of mankind. He embraced in His person the fulness of the Godhead and of sinless man. He has been the living connexion between God and man, the Mediator between the Creator and the creature. The Armenians believe that without this true confession of faith there is no Christianity, there is no Christian Church either in Rome or elsewhere, but only dust mingled with tears. 'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.'

"Is not such, gracious brother, the Christ you confess? And why do you invite us from Christ to Christ? What purpose can such invitations serve, if not to increase doubt and perplexity among believers, to excite strife and controversy among Christian brethren, and open the way to the extension of that scepticism which, if we are not misinformed, and if you will excuse me saying it, has sprung up since the time when this motto of Christian life was forgotten, 'There is no salvation out of Christ,' and there began to be preached instead of it, 'There is no salvation out of the Roman Church'?

"But perhaps you invite us from Christ to Peter, or from Bartholomew to Peter. If you invite us from Christ to Peter, it is evident you call us from the Lord to His servant, from the Master to His pupil, from the Saviour to the saved, from divine subjection to human subjection. If you invite us from Bartholomew to Peter, it is evident you call us from the fellow-disciple to his fellow-disciple, from an apostle to another apostle, both of whom have received the same education, the same Holy Ghost, the same apostolic command. But the matter of superiority was settled at the outset, when the heavenly Master declared, 'Whosoever will be chief among you, let him be your servant.' Now, why should the Armenians go from the Lord to His servant, or from one apostle to another, and thus be God-denying and man-worshiping, since we have shown that Peter is not Christ, and what Peter is, Thaddeus is the same?

"But you are not the first author of this invitation. That invitation has been repeated and repeated during the long centuries, and was repeated, unfortunately, just when occurred the Oriental and Occidental, the Greek and Roman ecclesiastical division. The Armenian Church has remained in its primitive condition, and has never been willing to adhere either to the one or to the other division, in order not to lose her independence and not to be a handmaid, but the free bride of the heavenly Bridegroom. She has received not only such invitations and allurements, but also has suffered reproaches, persecutions, and threats for this reason, with this difference only, that now Russian diplomacy, rather than the Greek Church, presses down upon the freedom of the conscience of

the Armenian Church. To-day the oppressed and long-suffering Armenian Church is standing against these two counteracting influences. The Roman Pontificate understands the spiritual chief pastorate to be an earthly autocracy; but Russia, on the other hand, sees in political despotism the spiritual chief pastorate. You invite us, but Russia has already entered the sanctity of the Armenian Hierarchy with her diplomacy. You only invite, but Russia says, 'This is my will.' Though the mode be different, the purpose is the same, which is to abolish the independence, not to say the existence, of the Armenian Church.

"Alas! brother, is it not possible that you and Russia together, full of the love of the Head of the Church, should leave the holy Armenian Church free and unharassed? You might let it remain in its primitive state, as valuable antiquity, as a type of the Christian Church of the former centuries. You ought to let it have time to be engaged with its inner life, giving its children spiritual nourishment and keeping its life vigorous. You ought the rather to advise and counsel that those who have departed from our Church should return to the bosom of their long-suffering mother."

The Bishop then examines the "alleged historical evidences" of the Pope that the Armenian ecclesiastics and councils have in any way acknowledged the supremacy of the Pontiff of Rome, and rejects the imputation with the assertion that if any man had done so, it would be of no authority unless it embraces the consent of the whole Church and is in harmony with its ancient confession of faith; and he closes his long communication with this apology—namely, "Pardon me if in our answer we have not used elegant titles for your exalted personage, because it has been our supreme care that hereafter no person should infer your supremacy from the phraseology which we have used in it, as has been the case with the writings of some former men."

We understand that this letter, although signed by the Bishop, was approved by the Armenian Council at Constantinople before it was sent, and that since its publication it has been received with great favour by the Armenians themselves. — *Boston Missionary Herald.*

Foreign Intelligence.

FRANCE.

[By our own Correspondent.]

Paris, April 17, 1889.

Is it possible to see the multitudes crying out "Who will show us any good," without yearning piteously over them? I need not say we are passing through another crisis, in which the deluded people, wearied out with broken promises and hopes delayed, and seeing little to venerate or trust in the present governing bodies, are looking off and beyond to the first man who, working stealthily, may happen to say "Follow me, and I will lead you to the goal!" The man is found, and is gaining ground amid scorn and derision, which only seem to help on his cause. The mystery which surrounds his occult helpers, his present intentions, and his ultimate aim is fearful to some, attractive to others. It is not the first, nor the second adventurer who has led France away—far away from the goal during the last 100 years. The intense excitement around General Boulanger and all that concerns him, together with strange crimes and repeated disasters in various spheres, is not favourable to the reception of the Gospel by the masses. But the toilers toil on, sowing their precious seed, casting their bread upon the turbid waters, surely trusting that individual souls will receive the bread of life and find Him who has the true good to bestow.

We would that each one of our readers could carefully peruse the two reports we have before us, fresh from the press, giving the most vivid portraiture of our working classes and of the way to reach them, that well can be. We have been most intimate with both from their origin to the present day, and can vouch for the perfect accuracy with which the pictures are drawn. One commenced in 1871, and the other in 1882. One works with the Protestant pastors of all denominations, wishing to place its converts under their permanent care; the other works independently, forming its own evangelists, and keeping its converts together. It sets

them to work among the masses, irrespective of any church whatever, but with strong and careful oversight. The one is the McAll Mission, the other the Armée du Salut. The McAll Mission, after seventeen years, has a budget of £17,408 12s. 3½d.; the Armée, after eight years, has a budget of £10,980 13s. 9d.

There is nothing like going down, down to the lower strata one after another, in patient, intelligent love, ingenious love, to succeed in bringing real jewels to the surface; and the true and lively descriptions in both these reports give more genuine insight as to the true state of the respectable quiet masses, as well as of the savage roughs of orderly peaceful meetings, as well as of fearful persecution, and of wonderful instances of the grace of God, than any other book we know.

The contrast with the cold scepticism and frigid worldliness by which men go down into the abyss on their own account, and remain there, is great. We well remember the late venerable Fred Monod, somewhere about 1850, opening a letter, the reading of which blanched his cheek and called forth a cry of agony. We all stood aghast, till he found utterance in the words "Schérer, dear Schérer, has denied the faith." Such hopes had been centered on the young man of glorious talent, of splendid gifts and powers of mind, that when, after having written valuable works and being called to a Genevan professorship by the side of Gaussen and Merle D'Aubigné, he began to doubt the inspiration of Scripture, it was an unexpected tremendous blow; and the experienced pastor forsaw but too clearly that it was the thin edge of the wedge fatal to life. The decline was rapid. The divinity of Christ was abandoned after the inspiration of the Bible, then the being of God; and lower and still lower fell this magnificent mind. He was, with Colani (a kindred spirit), the founder of the *Revue de Strasbourg*. Later he gave up even speculative theology and turned to literary criticism, writing articles in the *Revue des deux Mondes* and the *Temps* daily paper. He became a Senator, and has recently died at seventy-four—a fearful shipwreck concerning the faith. The Rationalistic Pastor Fontanès performed the funeral.

An attempt is talked of to make the experiment of Unitarianism in Paris. The Rev. Narcissus Cyr, of Canada, deems the time favourable for this. Could it attract and draw away from our churches many of the rationalistic teachers, bringing them to sincerity of action, it would be a real boon, removing the hitherto fatal confusion of doctrines. How often has it been said: "Have your own Rationalist Churches and congregations. Be bold and straightforward; confess your real creed instead of using hymns, prayers, and liturgies, in a non-natural sense. Now, then, is the opportunity! But will it be improved? If we judged from the past, we should say, No. The imperceptible shading-off from grand Gospel truth, through mists and murkiness, to vague vacillation between belief and unbelief, leaves little room for genuine outspoken Unitarianism as a creed. Letter after letter, by pen and press, bring in the same anxious looking forward to the future, and the same complaints concerning uncertain doctrines; and, where doctrines may be correct, uncertain practice. Worldliness may have received a check by the alarming run upon the Credit Foncier in the matter of the metal "crash," which has been fatal for many rich Protestants. It is severely pointed out by fearless pens, who also castigate soundly the worldly tendency of charitable and religious bazaars, and other natural consequences of the waning of faith and love. To cloak and hide these unpalatable truths is not wise. "Where is Jesus—the real, living Jesus—almighty and willing to save? The Jesus of Gethsemane, of Calvary, who, in very truth, bore our sins in His own person on the tree, who 'finished' the work of the atonement on the cross, who came to destroy the works of the devil, and to give us the victory again and again?" Such is the cry of many simple ones, who, weary of "criticism" and vapid oratory, long to rest their souls on the Rock of Ages! It is glorious to see how God loves to use the humble, despised, or unthought-of simple ones, to effect His purposes of salvation. The river of His grace is flowing for all who will "stoop down, and take, and live!"

We have been accustomed of late to receive glad tidings of reviving life from the west of France. Lately, glad and hopeful news has arisen from several other quarters. Thus, in the Ardèche, where certain anxieties respecting the students in the preparatory school of Tournon had of late stimulated the Director (Pastor Picard), the Pastor Ruel, of Tournon, and many other earnest Christians to special prayer, God has given a most gracious answer. The means used were a visit from M. Sainton, and, after him, that

of a young man of nineteen from the Alpine regions, who is staying with M. Elie Vernier, in Valence (Drôme). While he told of his conversion, entreating them to turn to God, as he had done, the spiritual work began, prayer was poured forth, and, in the course of eighteen days, thirty-one students were brought to the full consciousness of their reconciliation to God; several young men from the town have also been hopefully converted. This is a cause of rejoicing for the future prospects of the Reformed Church, and the more so as their environment is good and fitted to help them on. One of them writes that they "have the secret of victory and of service—viz., love, God's love, which is stronger than death, detaching from self, and giving one over to Jesus!"

There are cheering symptoms, also, in various places of the departments of the Hautes Alpes and Saône et Loire among the Reformed Churches; in the Gard, among the Free Churches and the Methodists; in the Aisne, where at Chauny the Baptist Church has had remarkably spiritual meetings, in which many souls have professed to rest upon the Saviour and find peace, after passing through deep anxiety on account of sin. In Orthery (Basses Pyrenées), a remarkable work of grace has been going on through a series of meetings which have been unexpectedly prolonged during several weeks by the increasing numbers of hearers, and the undoubted actions of the Holy Spirit upon souls humbled for sin who seek and find their Saviour. In this we rejoice; but how far we should rejoice in reports which state that in Cette, in Montpellier, and other places, Protestants are most respectable, and enjoy the high consideration of the inhabitants, we know not. Are these admirers drawn to Christ? Is the Christianity thus admired, aggressive? Or is it simply the platonic approval of those who see in our Protestant system a step further towards liberty and propriety of character than in other churches?

Our May meetings are postponed in order to meet the convenience of brethren who will come to the Exposition. The Evangelical Hall in the Avenue Rapp is larger than the one of 1878, and will seat 300. A chalet or vestibule will form the entrance, and be used by the British and Foreign Bible Society and the Religious Tract Society. Another hall of smaller size will be opened on the Trocadéro. Funds are urgently called for to aid this new and united effort to reach the millions which are expected to pass through Paris this year.

GERMANY.

[From our own Correspondent.]

Berlin, April 15, 1889.

In my last letter I mentioned two points in which the House of Deputies voted the necessary sums for ecclesiastical purposes, the building of the new cathedral in Berlin, and the raising of the salary for the clergy. Another measure has been assented to by voting 800,000 marks for the widows and orphans of the clergy. But, in one respect, a long-desired improvement has not found the necessary majority. A great many churches in Germany have what is called a patron. This right of the patron is a very old one, and is not only a privilege, but combined with important and sometimes onerous duties. The right of patronage was generally given to those who built the church, or rendered the building possible by large donations. The privileges of the patron are—the right to appoint the clergymen, to have a distinct place in church, and to be mentioned in the prayers at divine service. His duties are to pay certain sums for the ecclesiastical buildings, for church and parsonage. The amount of the duties is different in the different provinces, according to the old statutes. At some places the patron has to give the wood only, at others the stones; sometimes even to pay two-thirds of the whole costs. The patronage belongs to many landed proprietors in the country; in the town it is often exercised by the Town Council. Finally, we have a great many churches where the King is patron. The financial obligations are then fulfilled by the State. In 1873, the House of Deputies added a clause to the Budget, that the Government was only allowed to pay these expenses when the patronage already existed at the time, and this clause has been repeated annually. Since 1873, the King could no more become patron. The object of this measure was evidently to abolish gradually the institution. It proved, however, very obnoxious to the interests of the Church. When a parish became too large the division was to take place. But, though

the King was patron, he could not become so of the new parish. Consequently, there was nobody to pay the expenses generally borne by the patron. It is clear that this rendered the creation of new parishes very difficult. The friends of the Church, therefore, very much wished to abolish this clause; the Conservative party often demanded it. Finally, this year, the Government proposed to withdraw the clause, and it was expected that this would take place. But the National Liberals, who are always unsafe in religious matters, voted against it; and the Ultramontanes happened to wish to make opposition to Government; so the good intentions were frustrated.

The Ultramontanes made a great Parliamentary attack on our school system, claiming the right of the churches in the education of the children. Now, the public education has always been a thing to which the Government attaches great value. Our schools are State institutions, and this must remain so. The proposition of Mr. Windthorst was negatived. The Minister for Public Worship was able to show, however, that there was no reason whatsoever for complaints, as the right of the churches to superintend the religious instruction is fully granted.

The Synod of the Lutheran Church, in the province of Schleswig Holstein, held its triennial sittings last month. The meetings were held in a spirit of moderation and brotherly recognition. The majority of the Synod shared in the positive faith, and is not separated again into different sections. The small "Liberal" minority tried to obtain further rights for the congregations to elect their own pastors, but the discussion remained quite moderate. The two members of the Committee of the Synod were unanimously re-elected, and will again take part at important decisions of the Consistory. One of the two is Baron Heintze, who presented to the Synod a very valuable history and description of all religious work done in the province. This work is to be sent to all the churches of the province. The Synod also voted an annual sum towards dividing the large parishes, in this way making the need of the different churches the need of the whole province. A very animated discussion took place about lay preaching. It is a new proof of the importance of the Conference held at Gueden, last spring, that the question is now discussed everywhere. Many very friendly expressions fell on the numerous lay preachers working in the province, especially those sent out by Baron Dertzen. On the other side the wish was expressed that the whole thing should be regulated by the Church; but this is very difficult. Mutual good-will on both sides will be the best way to eliminate all dangers and difficulties.

Professor Rietschel et Göttinger has died. He was evidently one of the most able divines of our age, and he had a great many followers. His death, therefore, will change nothing. Everybody must acknowledge that he was a man of great religious earnestness, and he therefore had a high moral influence on the students; but his theology is a new rationalism, explaining away the great facts of redemption by spiritualising the meaning of the word. The dangers of his school will be felt when the pupils of his followers generally enter the pastoral office.

The Week of Prayer for the fuller observation of the Lord's-day was also observed in our city. Special meetings were held in the north of Berlin; and, at the noon prayer meeting, larger numbers attended during that week.

The men's league against immorality has made good progress this winter. About 800 members joined the league after the various public meetings. It is hoped that these will all organise themselves so as to watch everywhere where immorality comes to the surface. It is remarkable to see how the Liberal press opposes the scheme. The *Chegdeburger Zeilung* even calls it a "struggle against modern civilisation." Other papers say that it is only a new political scheme of Stöcker, but this matter has absolutely nothing to do with politics. Especially Count Hochberg, who is the Director of the Royal Theatres, and who has been appointed President of the League, is subject to voilent attacks; but these only show how important the whole undertaking is.

ITALY.

The "Annuario Evangelico," or Year Book of the Evangelical Churches in Italy, has appeared for 1889, and gives some details regarding these bodies, which may be profitable reading. It has been asked, "What spirit has the preaching of the Gospel yielded of late?"

To begin with the Waldensian Church. It appears that that body has at least 100 cities or towns, or country places, where there are churches or stations maintained by it. At Mouncious, Pinerolo, and S. Secondo di Pinerolo, however, there are schools only. In Florence (Nice) there are two churches in each city, and this fact being taken into consideration, places the churches and stations of the Waldensian Church at ninety-nine. The number of communicants is 4,074, which, divided in equal proportions, would give an average of forty-one members to each church or station.

The Free Church has forty churches or stations in various places, but in two of these —Galasso and Turin—there are schools only. As regards Camara, it is hoped that there will be shortly a work begun there, as Signor Melis contemplates taking the initiative at an early moment. Such a step is greatly to be desired, the work of colportage having already paved the way. Putting aside Turin and Galasso, and Camara, not yet actually established, the number of Free Churches and stations is thirty-seven. Last year, the number of communicants was 1,519. This gives an average of forty-one for each church or station. And in this respect the Waldensian and Free Church were alike.

The number of churches and stations, and also the number of communicants, however, does not furnish the sum total of good done. There is, undeniably, a strong impression made in favour of the truth at funerals, where hundreds, and sometimes thousands, listen respectfully and attentively, and, oftener than not, appreciatively to the plain Gospel; also the truth spoken at school festivals and treats, the public conferences, the conversations of the colporteurs, the silent yet teaching tract, and, above all, the Scriptures themselves—all these means to the end are undermining error, and sowing the seed of truth, which is certainly taking root in many and many a spot where it is but little suspected.

The Wesleyans occupy fifty-eight localities, the number of communicants being 815, giving a mean proportion of twenty-three to each church or station. The Episcopal Methodists have twenty-eight places of worship or stations, and 320 communicants. The Baptists occupy sixty places, two of these being at Naples and nine at Rome, and count 875 members.

During the year 1888 there were in the Waldensian body, 6,218 persons ordinarily attending worship, and 49,795 occasional auditors, forming in all 56,013.

With respect to the stability of conversions, it may be noted that, in the Waldensian Church from 1884 to 1888, about 2,646 members were admitted (men and women); but in 1888, of this number only 296 remained. In 1884, the members of the said church numbered 3,778; and in 1888, only 4,074. Thus the loss in so short a time was 2,350 persons.

This fact can scarcely be accounted for on the supposition that the havoc has been made by the recent visitation of cholera; neither can it be laid at the door of emigration; but must arise from some other cause. In 1886 the Waldensian Church closed the year with 4,061 communicants. In 1887 it admitted as members 558, closing the year, however, with 4,005 communicants. Therefore, if on the one hand 558 were admitted, on the other 614 were lost.

It is to be regretted that the stability of the professing converts belonging to other denominations cannot be shown here; but there are no statistics given.

Respecting the day-schools the following details may be interesting:—

The Waldensians have 25 schools, with 2,323 scholars, averaging 93 pupils for each school. The Free Church, 9 schools, with 1094 scholars, averaging 121 for each school. The Wesleyans, 6 schools and 871 scholars, thus averaging 145 pupils to each school.

It is to be earnestly desired, that some satisfactory account should be given with regard to the statistics relating to the stability of church members in connexion with the Waldensian Church. Until explained, it cannot fail to give pain to friends who are earnestly looking to that body for reformation work in Italy. How is it, and why is it, that there is this falling-off?

THE GROWTH AND DEVELOPMENT OF CHRISTIANITY IN JAPAN.

The Universal Week of Prayer was first observed in Japan in 1866, and has since been increasingly observed year by year, by all the missionaries and native Christians. In 1879, a branch of the Evangelical Alliance was formed, and has proved most useful in

promoting the spirit of prayer and union in the missions which are working in different parts of the country.

The first outpouring of God's Spirit took place in 1872, during the observance of the Week of Prayer, and led to the formation of the first Native Church in Japan. The revival of 1883 also originated, through the blessing of God, upon the Week of Prayer at Yokohama and elsewhere.

The following extracts from a very interesting paper by the Rev. M. J. Oxlad, published in "Rest and Reaping" for April, are given below:—

"One of the most striking features of Japanese Christianity has been the spirit of union among the various churches established by the numerous missionary agencies which have been at work in the country for the past fifteen or twenty years; not a sinking of the distinctive characteristics of any church or mission, but a warm-hearted, large-minded unity in diversity, which has bridged over differences of church organisation and wielded the many branches of the Church of Christ in Japan into one harmonious whole.

"Another cause for thankfulness has been the spirit of prayer which has been at once the cause and the result of this union. The early missionaries from America felt its importance. Some of these pioneer brethren, after several years of preparation for work and patient waiting for openings, met in Yokohama at the beginning of 1866 for united prayer, and, in view of the special circumstances, agreed to invite the Lord's people in other lands to make special and earnest prayer for Japan. In January, 1872, the missionaries at Yokohama and English-speaking residents of all denominations united in the observance of the Week of Prayer. Some Japanese students connected with the private classes taught by the missionaries were present, through curiosity, or through a desire to please their teachers, and some perhaps from a true interest in Christianity. It was concluded to read the Acts of the Apostles day after day; and that the Japanese present might take part intelligently in the service, the Scripture of the day was translated extemporaneously into their language. The meetings grew in interest, and were continued from week to week until the end of February.

"The year 1883 was also marked by a remarkable manifestation of the spirit of prayer, which I was myself privileged to witness. But between these two dates—1872 and 1883—what a decade of progress! and how largely the progress was God's gracious answer to these prayers we can well believe. The first Japanese Christian church was organised at Yokohama on March 10, 1872, consisting of nine young men, that day baptised, and two middle-aged, baptised elsewhere previously. The Conference Report of 1883 gave the number of organised churches as 93; ordained preachers and pastors, 49; total membership, 4,987; contributions of the native churches, for church purposes, in 1882, 12,064 yen (or Japanese dollars). The present number of Christians is estimated at over 15,000. It is well to put down figures sometimes—statistics can test 'progress'; but who can measure the value of 'prayer'? Men of prayer are men of power. The Japanese Church has been a Church of prayer; we have seen it growing into a power in the land; we look to see more. Our Missionary Conference in April 1883 (held in Osaka, where I was living), gave us not only encouraging statistics and interesting discussions, but drew us all together with one accord in intense supplication for the needs we felt before our Father's footstool. But if upon us was poured this spirit of prayer and supplication, much more abundantly was it bestowed upon our native brethren. Some weeks after our Conference, a similar gathering was convened by the Japanese Christians in the capital. Delegates from the native Churches of all denominations throughout the empire, each chosen by the congregations, met, for the first time, to the number of about forty—a grand representative meeting of the united Church of Christ in Japan. Some anxiety was felt by the missionaries as to what would be the outcome of their deliberations, for there were known to be some progressive spirits among them, impatient of foreign ministerial control, and likely to take steps towards an independence for which the young Church was, as yet, scarcely deemed ready. But instead of hot discussion and proud self-assertion, that whole assembly was bowed, as one man, in humble prayer day after day, that they might be taught of God. As the delegates told us afterwards (for no foreign missionary was among them), it seemed as if their minds were hushed into a simple reception of the leadings of the Holy Spirit of God; while an increase of spiritual life and devotion for spiritual service, rather than any change in outward organisation, was what each speaker dwelt upon.

"But while the delegates prayed and laboured, their churches were praying for them. During the week their conference

was to be in session; a united prayer meeting was held every evening in one or other of the churches in Osaka—doubtless in other places as well; but I speak of that which I know. On the Saturday evening it was suggested they should meet again the next Monday. That Monday meeting happened to be held in our church, and I can never forget the sensation which seemed to go through the crowded assembly when the young man who presided (a helper of the Presbyterian Mission, if I remember rightly) read a telegram just received from Tokiyo: 'The Holy Spirit has descended—go on praying for us—we hold other meetings and preach this week.' It seemed in itself a wonderful sign of the times to those who had begun to labour when inquirers used to be afraid to come openly for instruction that such a telegram should be sent from one city to another, and a crowded assembly of Christian men and women be ready to follow the request. Not that evening only, but every evening that week—not that week only, but every evening for five weeks—were these meetings continued, and no sign of flagging interest or diminishing numbers. There was no premeditated arrangement; at the close of one assembly some member of another church rose and asked if the brethren would come the next night to such and such a place. There was nothing official in the plan, the missionaries were present, took part, sometimes presided, but the whole thing was a spontaneous native movement, and no church or mission seemed more prominent than another. The addresses given were short, simple, and to the point, but there was far more praying than speaking. One after another, from different parts of the church, hall, or room, arose those pleading voices, not loud, but deep; not excited, but intensely earnest. Sometimes an old man, or an illiterate peasant; sometimes an educated young man from a training college, sometimes an English or American missionary; sometimes a native pastor; occasionally a woman of age and experience, in whom religious fervour had overcome Eastern reticence—all prayed as if they knew they were drawing near to their Father, and had something quite definite to ask of Him. They asked for a great outpouring of the Spirit on the millions of their countrymen still in darkness, without the light of the Gospel, and they petitioned especially that all who were already named by the name of Christ might be endued by the same Spirit with greater spirituality of life, holiness of conduct, and devotion to the service of their Lord. There was a marked absence of anything like excitement—all was hushed, solemn, but intense. Nor was the solemnity of feeling confined to these evening gatherings. People met in each other's houses to talk over what they had heard, and to pray for special, personal, or family blessings. The missionaries and native pastors had constant visits from members of their flocks seeking for guidance into a more Christian life. Men who had injured or defrauded others went and made restitution and asked pardon. Those who had indulged in bitter or evil speaking went and confessed and sought reconciliation. Family feuds were healed, school quarrels were changed into Christian friendships. It was a blessed time of refreshing, and, thank God, the results have not been transient.

"Our Sunday services during this period were intensely solemn. The sermons and classes could not but be in touch with the topics of the week. Especially do I remember the Sunday after our delegate returned from Tokiyo,—a young man of some position and education, who had not long previously given up a lucrative Government employment to enter as a Bible student and help as opportunity afforded in Christian work. That afternoon our Sunday-school and Bible-classes were suspended that all might come together to hear what he had to relate. To our surprise, he touched but briefly on the incidents of the period, and soon passed on into an impassioned exhortation to his hearers to seek for themselves that indwelling of the Holy Spirit which he had formerly read of in the Testament, but had now seen and known for himself. He seemed to us to have grown years older in those three weeks; his face and voice seemed to have lost the brightness and gaiety of youth and gained the seriousness and depth of mature years. He has since passed through his theological course of training, and was one of the first men ordained by our bishop a year or two ago.

"When these five weeks of daily prayer meetings were drawing to an end, though there was no diminution in the attendance or interest, it was felt that something must be done to close an abnormal state of mental and spiritual tension; not allowing its effects to evaporate without some suitable effort to concentrate its impressions into some definite result. Some of the leading men among the Japanese were deputed to consult with the missionaries as to the best measure to take for this end. It was arranged that on three

ensuing evenings of the next week united meetings should be held for addresses to be given, emphasising the practical lessons to be learned from the recent movement, showing how each church must now return to its own quiet sphere of work and worship—baptised, as it were, afresh by the Spirit for greater spirituality and devotion; and the bond of union, drawn so close between all, be cemented by the institution of a weekly united prayer meeting to be held in rotation at the different churches of all denominations in various parts of the city. That prayer meeting continued, as long as I remained in Japan, one of the best attended gatherings, and is, as far as I know, still carried on—one of the links which keep the brethren 'one in Christ Jesus.'"

CHINA.

SHE "BEING DEAD, YET SPEAKETH."

From the Rev. J. McCarthy.

On the Grand Canal,
Jan. 11, 1889.

It is with great sorrow of heart that I write to you now. Dear Miss MacKee is now with the Lord she so truly loved and so faithfully served. Her precious remains are with us on this boat, and we are on our way to Chin-kiang to have them interred. I travelled all night between Chin-kiang and Yang-chau, and found Miss M. Murray and Miss Underwood just ready to start, so we reached Kao-yiu by the evening. We found Miss McKee very ill, but quite conscious, and very glad to see us, and thankful for the fresh milk we brought her. It was evident that it was a bad type of small-pox, and that no human help could save her. I cannot tell you how graciously the Lord helped us. It was a great comfort having Miss Underwood. She had all the materials, and knew so well how to use them that everything was done in the best and most expeditious way. Miss MacKee was only a fortnight at Kao-yiu, and may have taken the disease on the way or from some of her many visitors. She said that she could not tell what help and comfort the Saviour had given her during the few days of her illness. He was with her, and her bright and loving spirit is now with Him, whom she loved with all her heart. To me it is very much as if my own daughter had been taken. Her mind was quite clear until three or four hours before she passed away, and then it was just like a child going to sleep. Already the Lord had blessed her work at Kao-yiu. One dear woman has found the Saviour through her testimony. She was much loved by the natives.

The following beautiful letter to a friend, the last she wrote, will be read with deep interest. Miss Mackie left England for China on March 10, 1887, and she passed away on January 10, 1889:—

"And now I must try and tell you something of what I have been doing, for I want your prayers too. When I received your last I was in charge of the girls' school in Yang-chau. I was able to carry on the work all the hot months at Ts'ing-kiang-p'u; although at times it was trying to the body, I was kept wonderfully well, and towards the end of August Miss C. Murray wrote and asked me if I would come and superintend the school for a month, as she was going away for a change. It seemed a tremendous undertaking for me, but not for my Master, and so I came down. I had a nice time, got to know more of the girls than I did before, and sometimes some of them would come into my room for prayer; this was something unusual, as Chinese girls, as a rule, are bashful. One of them, named Kwei-ing, is going to be married soon to a nice young Christian; she is a dear girl, and tries so to please Jesus; she is such a help to the younger children.

After a month there, I went to live for a while at the south end of the city, in the house of a native woman and her husband. Had a good time there, visited when I could, and often had many coming to the house.

Then, after a week at the home, I left with a woman and a native helper for a large city up the canal, 106 *li* (thirty-five miles) from Yang-chau. I think I told you there are 100 cities, towns, and villages between Yang-chau and Ts'ing-kiang-p'u along the canal. Kao-yiu is one of the cities, and no foreigner had ever been in it. None of these places have the Gospel. We are now trying to open a station, and I had the privilege of being the first to carry the message there.

We had much prayer about our going, and at first it was thought advisable, in order to avoid crowds, to arrive if possible after dark. We arrived, instead, at three o'clock in the afternoon, and as our boatmen were unwilling to wait, we saw nothing for it but to

go on. So, after again commending ourselves to the care of our loving Father, asking Him if it was His will to take us up to the inn in peace and safety, and if not to prepare us for anything He might see fit to send, we left our boat and the man to look after my bedding and few necessaries, and went on before with my woman. I felt a strange sweet peace as I put my feet inside the city gate, and the Lord gave me to realise His near presence. I could only marvel at His goodness as I walked along the busy street. The people, instead of being angry or even following me in crowds, only stood in their shops, looking thunderstruck at the coolness of the foreigner walking in unannounced and uninvited amongst them. They did not seem to get over their amazement soon, for on I walked, and scarcely one followed. I got to the inn without any crowd, but before long they recovered themselves, and came flocking in to see, I suppose, what I meant to do. I told them why I had come amongst them, and soon the native helper came, and we sold books and spoke in turn all the afternoon and evening.

At night the landlady said she could not have us there; she did not like the crowds of people coming. I felt this was a temptation. We took it to the Lord, and before long He turned it to His praise, for instead of one room at the back, I got the whole front of the house, consisting of three bedrooms, a reception-room, and courtyard. During my stay, almost every day the place was crammed, and we had to receive the women in the bedrooms and leave the rest to the men. The people all the time seemed friendly, and several asked me to their homes, and, when I was leaving, invited me to come and live amongst them. I stayed a short time at Yang-chau, and am now on my way back to Kao-yiu for a second visit. As soon as a suitable house can be got, I expect, if God will, to go and live there. You will pray for and ask great things for this city, will you not? and that I may be a faithful messenger.

I have, I am afraid, been very egotistic, but it is only that you may know about the work for which I would like you to pray.

And now I will try and answer your questions. First you ask me, When I first came out to China was there anything in the spiritual aspect of my daily life that made me think of my spiritual life at home—did I ever feel it was monotonous? Did I get a special blessing when I gave up all to come here? I do not know if I quite understand the first part, but I will try and give you my experience. One thing I may say right off: Most decidedly no, I never felt it monotonous—I mean the spiritual life—and I am sure I felt that the Lord had indeed given me the hundredfold promised, before I was long—many days—in this land. You know I came to the training home in Yang-chau, and the life there was such as made me ashamed of my spiritual life at home, and wonder that I was ever chosen and sent to work in China. The life of those at the head of the training home was such as opened up new possibilities to me—new as far as practicability is concerned, for I had often heard of the higher Christian life, but never understood what it meant till I came China. I do not think any one goes to the home in Yang-chau without being blessed while there, and for this we ought to praise God and pray for every dear sister who goes there, because it must tell on all their future work in China.

The Lord blessed me in every way, and I shall eternally praise Him, and were I to be called away now I should praise His name throughout eternity that He brought me to China to bless me. But I trust, if it please Him, I shall have many years in which to serve Him here. I do long to feel the burden of souls more, and ask constantly to be kept realising my responsibility with regard to the heathen around; for unless one walks close to the Lord it is the case that one forgets, or rather, to some extent, loses sight of the need around, for the enemy is strong in this land; but as we look up for grace and earnestness the Lord hears and answers.

I cannot say that when I am speaking to one about her soul I always expect to see her saved. I scatter the seed and expect God to use it, in what way I cannot say, but in at least eight cases out of ten I never see the person again. There are times when God seems specially to prepare hearts, and with only once hearing they seem really to believe and rest in Jesus alone for their salvation. I have met a few such cases when itinerating, but as a rule, specially with the women, they need so many tellings over before they even understand what you are talking about; it is all so different from what they have been accustomed to hear. It is just the same here as at home; God does not deal with all alike; some seem to spring into the light at once, while with others it is a long time before they grasp the real meaning of substitution. . . .—Ever your loving friend and sister, MAGGIE MACKEE.

EVANGELICAL ALLIANCE OF MEXICO.

THE undersigned Mexican preachers of the Gospel during the Week of Prayer, touching the matter of Home, Foreign, and City Missions, in accord with their respective Churches, unanimously agreed to extend a vote of thanks to the various missionary organisations which have for several years past generously assisted us with their large sums of money, and with what is even more, the company and efficient co-operation of our dear brethren the missionaries sent us, who came to share courgeously with us the difficulties, afflictions, dangers, and even death itself which is apt to meet those who labour for the extension of the kingdom of Christ, our adorable Saviour.

Yes, beloved brethren, we have ever felt in the depths of our hearts most lively gratitude for what you have accomplished in Mexico up to the present—building churches, sustaining orphanages, schools, seminaries, establishing printing-offices, and all for the sole purpose that your fellow-beings might taste the joy, peace, and happiness which you yourselves possess in the faith and love of Christ, our only Saviour. Much, very much, is what you, by the goodness of God, have done and are doing in Mexico, and it affords us pleasure to have this opportunity to say so to you in the face of the whole world.

But the magnitude of the needs that surround us, the number of those who live and die in the midst of grossest errors, is so great that it seems as though we had done nothing as yet—that we are barely making the first advances towards rescuing Mexico from a state of paganism as dark and as sad as that of any other of those countries which are not even nominally Christian. O thanks be unto God that you do not know to what an extent papacy has diverted the people from the only faith of life as revealed in the divine Word! We therefore beseech you by the tender mercies of our God that you may continue aiding us more and more each day, until we can say in truth that all of beautiful Mexico belongs to the King of glory, Christ our Saviour!

For our part, we assure you that as far as in us lies we are pledged to every pecuniary, intellectual, and spiritual effort for the advancement of a cause that embraces our life and our heart.

Dear brethren, we trust that the great Master, who said, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward," will recompense you according to the riches of His grace; and that the peace, the love, and the communion of the Father, the Son, and the Holy Spirit be with you. Amen.

ARCADIO MORALES,
Pastor of the Presbyterian Church.
C. A. GAMBOA,
Pastor of the M. E. Church.
ANTONIO CARRION,
Pastor of the Episcopal Church.
JACINTE HERNANDEZ,
Pastor of the Episcopal Church.
SEVERIANO GALLEJOS,
Pastor of the M. E. Church, South.
ABUNDIO TOVAR Y BUENO,
Pastor of the M. E. Church, Miraflores.
A. BLANCO,
Pastor of the M. E. Church, South.
SIMON LOZA,
Pastor of the M. E. Church, Puebla.
EVARISTO HURTADO,
Pastor of the Presbyterian Church.
TEOFILO BAROCIO,
Pastor of the Baptist Church.
PEDRO BALDERRAMA,
Pastor of the M. E. Church, Oaxaca.

City of Mexico, Jan. 11, 1889.

RELIGIOUS INTOLERANCE IN SPAIN.

TO THE EDITOR OF "EVANGELICAL CHRISTENDOM."

SIR,—May I ask the attention of your readers to the following communication from Mr. Moore. He writes:—

"In a village not many miles from the city of Granada, the Spanish Evangelisation Society, of Edinburgh, purchased a house some years ago, and established day and Sabbath-schools, which have been a great blessing in the neighbourhood. The school-house is also used as a centre of evangelistic work, and, when we can send an evangelist to preach, numbers of people come even from distant villages to hear the Gospel. The result has been that the Romish cause is well nigh defunct in this village—only a few old women attending the occasional masses

when the priest can pay them a visit. As a matter of course the priests are exasperated; but they bide their time to take revenge. Although Protestantism is 'tolerated' in Spain, the law relating to the civil rights of Spanish Protestants is in a very unsatisfactory condition. In many towns where the evangelical cause has been long established, there is no cemetery except the 'Catholic' one, and this, of course, in the exclusive possession of the ecclesiastical authorities. Thus it happens that when a Protestant dies, 'Christian burial' is refused; and the civil authorities generally support the ecclesiastical in their inhuman bigotry. This is perhaps the most effective weapon wielded by the modern representatives of the inquisitors to frighten the people from becoming Protestants. The threat is usually couched in the not very elegant phrase, 'When you die you will be cast into the ditch like a dog.' That this is no idle threat will be seen by the following extract from a letter just received from Pastor Alhama, of Granada:—

"'On Sabbath morning, at one o'clock, the teacher of Escornar school (the one referred to above) died in my arms, and in the faith of Jesus Christ, after several months of painful illness. Very early in the morning we went to the office of the Alcalde, in Illora, to which municipality this village belongs, to register the death, and obtain a written order for the burial of the body. We had to wait the whole day, and it was only at night-fall that the order was handed to us for burial in the cemetery of Asquerosa. But the priest of this village had already written to say that he would not permit the body of a heretic to be laid in consecrated ground. Owing to the corpse becoming offensive it was necessary to remove it from the house, so we procured a cart and took it and deposited it in a field close to the cemetery. We left three men in charge of it during the night to prevent the wild beasts devouring it.

"'We next appealed to the Alcalde of Pinos-Puentes, but as yet (Monday afternoon) he has given us no reply. To-night, also, the men will have to keep guard over the corpse, and I have to pay them out of my own pocket. There is great and widespread indignation among the people at this barbarous conduct of the priests. Several proprietors offered to let me bury the body in a corner of their fields, but, as you know, we dare not bury even there without an express order from the Alcalde. This evening I must return to Granada and see the Governor. Perhaps we may obtain some redress from him.

"'In the meantime, you can picture to yourself the state of the poor widow and her five fatherless children! They are not only penniless, but in considerable debt, from doctor's fees, medicines, etc., which their slender stock of furniture, when sold, will not suffice to pay off. May God raise up friends for them.'

"The above facts need no comment. I was happy in being able to send a trifle to the poor widow for her present distress, but the worst is to come. Help from any Christian friend will be gratefully received and duly forwarded."

I have since received a letter from Mr. Moore, in which he says: "I have heard from Señor Alhama that the Governor of Granada gave him permission to bury the body of the late teacher, Lopez, in a portion of the commons surrounding the village, and has ordered the Alcalde to mark off a sufficient portion of the commons as a cemetery for the Evangelicals. But it will be absolutely necessary to enclose it with a wall, and this will cost money. Of course, none can be raised on the spot; but the mere fact that we have a cemetery will be of immense advantage to the work." I would be deeply thankful if any friends could provide funds to inclose the cemetery, so that this gift may be taken advantage of before the priests can put any obstacle in the way. Señor Alhama was one of the first-fruits of this mission in Spain, and was the fellow-prisoner of Matamoros. From time to time he has gone on evangelistic tours to villages in the Vega. He is not, however, now fit for such arduous work as this entails, and we are very anxious to send a missionary to evangelise among the numerous villages of that district. The people are eager for the Gospel, and, as Mr. Moore has said, will come long distances to hear the Word of God. I will thankfully receive contributions for this purpose, and also for the other purposes mentioned by Mr. Moore. Contributions may also be sent to Donald Matheson, Esq., 120 Queen's Gate, London, S.W.—I am, etc.,

MARIA DENOON PEDDIE,
Secretary & Treasurer of the Spanish Evangelisation Society.
8 Granville Terrace, Edinburgh

THE FAMINE IN CHINA.

Sad tidings have reached England from China. The state of things in Northern China is painful to contemplate. Parts of the provinces of Ho-nan, Shan-tung, and Chih-li are the scene of a widespread and disastrous famine, the suffering from which will be greatly aggravated by the calamities which have befallen Northern China during the last eighteen months. The Yellow River disaster and the terrible inundations in Manchuria were followed by a great drought in the early summer, causing the failure of the rice crops; and subsequently, to the dismay of the people, who were encouraged by the prospect of a good autumn harvest, there came in the month of August the deluge of rain which has caused the present calamity.

From a statement in the *Times* it appears that Dr. Nevius a well-known and highly-esteemed missionary, having heard of the great distress prevailing in Shang-tung, left Chefoo on October 18, to make an investigation. The result is given in the following statement, which will be read with painful interest:—

"Writing on November 10, from a place called Chang-lo, he (Dr. Nevius) says that he found the distress more extended and greater than the reports had led him to expect. The district he visited had an area of about 6,000 square miles, and a population of 1,500,000; it had suffered much from drought during the past four or five years, and in one corner from the overflow of the Yellow River. The present calamity was the consequence of the unusual rains of August, culminating in what appears to have been a deluge on the 18th of that month. Although heavy rains are common and expected about that time, no one had before experienced such a rainfall there. The water rushing down from the mountains in the central part of the province swelled the streams, which burst their banks, and, uniting in one common flood, swept over nearly the whole of a vast plain which slopes gradually to the north and terminates in Pechili Bay. The people, who had lost their wheat crop in consequence of drought during the spring and early summer, were rejoicing in the prospect of a good autumn harvest, when the flood destroyed all. The millet and bean crops were destroyed at once. The tall sorghum, with its head above water, promised for a time to survive; but much of it was borne down by the current and the wind.

"The houses of the people in many cases are gone as well as the food, for the floods, rising to the slight elevation on which the villages and towns were constructed, entered the houses and softened and dissolved mud bricks which formed the foundations, so that they fell to the ground. Dr. Nevius describes, as an instance, one particular town, where the destruction and misery are no worse than elsewhere, and not so bad as in some other places. The town is Han-chiao, on the Miho River, with a population of 2,000; it is surrounded by an earth wall twenty feet in height. The river banks gave way just above the town, and an opening was gradually made for a distance of about a mile. The water burst out towards the town, tearing away the surface earth from hundreds of acres of cultivated land and covering it with sand; it soon broke down part of the mud wall and poured through the streets, filling the whole space within the walls, and breaking out again on another side. Nine-tenths of the houses were carried away; household goods, furniture, farming implements, and timbers of buildings floated away towards the sea. The people saved themselves by climbing trees or the higher parts of the wall, where many of them remained standing in the water for hours. For two days they could obtain no food. The town, when seen by Dr. Nevius, was a scene of complete desolation. Large pools of water stood where there were recently busy streets and comfortable dwellings. A few of the original houses remain, and some huts have been erected on the open spaces. Many of the inhabitants have fled to friends living in more favoured localities, and many are reduced to hopeless beggary.

"The whole region bore marks of the flood three months afterwards. The surface earth is carried away wholly in many places; in the others the ground is too wet to plough. Small streams have formed lakes and covered large tracts of country. Around the city of Lo-ngan the people were found living principally on the seeds of aino grass or shrub, which grows on alkaline lands, and resembles the sage plant of the high American table-lands. In every village the people were found gathering this grass. The seed and husk are ground into powder, mixed with chaff, and made into a kind of cake, which is nearly tasteless, except that it has a slight herby flavour; it can contain but little nutriment. In none of the houses was any food except these cakes found. In one house a man showed a little flour in a gourd

which he had brought for a sick child; it was made from coarse sorghum, which in ordinary times is only eaten by the very poorest, who can afford neither rice nor millet, but now it is a luxury.

"Death by starvation, says Dr. Nevius, is staring these people in the face. All the roads leading out of the region were thronged with refugees, usually able-bodied men with women and children; they endeavoured to plant their land, and were on their way to more plentiful regions to beg, so that more would be left for those remaining behind; they hope to return to get in their spring crops; they take their farm wheelbarrows, to carry clothing, bedding, and a few utensils, with the younger children sometimes sitting on top of the load, and the adults trudging behind. It was estimated that 2,000 persons were daily leaving the stricken districts in all directions, but especially towards the famine districts of 1877-8, where land is cheap on account of the dearth of the population. Sometimes illness of the wife or husband brought the family progress to a standstill, as the husband was too weak to propel the the wheelbarrow with his wife added to the load, and *vice versâ*. Many refugees were also returning, as they found it impossible to get a living by begging; but, as a rule, the frightful privations of this exile deter all who are not absolutely driven to it. Some linger at home, loath to leave, until all the food is exhausted, but even the chaff bread cannot last through the winter. Those who have property of any kind try to sell it, but nothing will fetch a tithe of its value.

"In conclusion, Dr. Nevius observes that no words can convey a perfect idea of the misery, and it is sure to be worse in the spring, before which the limited supply of provisions will be exhausted. Those who have remained at home will be reduced to extremities, those who return from abroad will not have the means or strength to plant the spring crops. He estimates that a halfpenny a day, or fifteen pence a month, would, in addition to what the people can do themselves, support life. The district magistrates have remitted taxes, but seem to have done nothing further to meet the awful situation."

The region described by Dr. Nevius is but a small part of one province. A Shanghai correspondent of the *London & China Telegraph* says that "six provinces, all thickly populated, are suffering at one time the effects of flood or drought, and the widely-extended famine caused thereby. . . . The floods have, of course, kept a great many millions of farmers from cultivating their fields, and thus greatly reduced the production of grain and other food, and caused prices to largely increase."—*China's Millions.*

MISSIONARY CHURCH OF BELGIUM.

It often so happens that as a family grows larger and its wants more numerous and urgent, its resources diminish in proportion. Such is precisely the case of the Missionary Church of Belgium (Evangelical Society). The richer it grows in the spiritual sense, the larger and more important its task becomes, the less also is it able to perform the imperious duties which fall to its charge. Whose fault is it? It is certainly not that of its members. Although poverty puts every year a heavier yoke upon their shoulders, every year also the sum total of their contributions is somewhat larger. It would be difficult to find a church like our own, formed for the greater part of poor miners come out from Romanism, which would make more continued efforts to provide for its own maintenance.

Whose fault is it? There is but one answer. It lies in the fact of the abundant blessings which the Lord has not ceased to pour upon our field of labour and upon the persevering efforts which are made by the members of our congregations to spread around them the knowledge of the glorious Gospel. For, indeed, if these brethren are poor, and can do but little with their purse, they make up for their insufficiency in this respect by joining themselves in the work and bringing souls to the knowledge of the Saviour.

If we have been able, in the course of the last year, to inscribe 500 new members on our church registers, it is to the humble work-people of our congregations that we owe such success. All that our twenty-two pastors can do, with the help of a few evangelists, is to cultivate, strengthen, and develop the disciples which gather around them, and to minister as well as they can to their spiritual needs. The work of conquest, or recruiting, is almost solely accomplished by the zeal of our Christian men and women, or even of our Sunday-school children, who also do their part, and of the young men of our Christian associations; their faithful testi-

mony to the Gospel truth among their fellow-workmen, the tracts which they distribute, the visits which they make, the missionary excursions which they undertake on Sunday afternoons, their efforts to bring friends or neighbours to our services, are the most efficacious means for the furtherance of our work; and it is with the help of the most advanced Christians amongst them that we were able last year to preach the Gospel in 7,970 meetings.

But our financial difficulties, especially since a few months, have been greatly increased by the several new movements which have occurred in different places. The Gospel taught in the centres of our evangelistic work spreads its good name abroad by means of numerous workmen, who from our mining and manufacturing districts return home to the villages strewn all over the country. Whenever a colporteur visits these out-of-way places, he is greeted as if he had been expected there, and easily sells that "Protestant book" of which one hears so much good.

During the last year we have been called to several places such as Ath and some villages near this small town (in the Hainaut); Salet and Besinnes, two hamlets in the Meuse villages, not far from Dinant; Nil St. Vincent, a village between Namur and Brussels; Gaifre and other villages in the province of Liège. We have been obliged, in order to answer some earnest appeals, to found regular services in these places which every Sunday claim the visit of a preacher. We have even been obliged to found a new station in the village of Gaifre, near Liège, where all the people have turned their backs upon Rome to lend a listening ear to the Gospel. The Roman Catholic Church has been deserted, the priest's house is unhabited, and a small evangelical church, hastily built, is crowded every Sunday. We are strongly urged to place a pastor here, that these 400 souls, so recently entered into the Good Shephard's fold may be cared for.

Men would not be wanting, thank God, since a few years our work of evangelisation has drawn the attention of many young ministers, and offers of service are constantly coming in from young and able workers, who wish to begin work in our mission field. Pecuniary help is therefore the only resource that is wanting. Months, years pass by without our being able to settle pastors in the several stations which are waiting for them.

Such is the problem which we desire to solve. Where is the necessary help to be found, and if we do not find it, how are we to meet the many wants which arise?

The question is an anxious one, but we firmly believe that the Lord, after having sufficiently tried our faith, will at last answer our prayers, and will give us the means of accomplishing the task which He not only imposes upon us, but in which He also encourages us evermore to persevere.

Our deficit amounts actually to more than £1,400, and in order to balance our expenditure at the close of our financial year (June 30) we need £1,300 more. Contributions may be sent to the various societies and churches with which our church is in official intercourse, and also to our general secretary, Rev. Kennedy Anet, 123 Chaussée d'Txelles, Brussels. The General Secretary will gladly give any information concerning the work, and will be happy to give to Christians journeying in Belgium the opportunity of visiting some parts of our field of labour. Here is a *resumé* of our work: 27 churches and stations, with 61 preaching stations; 84 other localities where the Gospel has been preached occasionally; 200 other localities visited by our colporteurs; 22 ordained ministers, 4 evangelists, 8 Bible-readers, and 5 colporteurs. Total expenditure last year, £5,674. Belgium has contributed £2,289.

A. Brocher, Pastor.

BRAZIL, SAO PAULO.

UNION IN SPIRIT AND IN TRUTH.

Once more we are at work for the Master in Brazil; not in Rio Grande do Sul, the most southern seaport in this vast Empire, where we resided ten years, but in Sao Paulo, the capital of the province of same name, where the Gospel has made and is still making good progress. Change of climate and the education of our children demanded our moving northward; and we selected this capital, on account of the wider field opened to us for using more extensively the Printing Press, bringing us in closer contact with our

fellow-labourers, whose counsels and co-operation are indispensable in the plans we contemplate for the future, and which, if approved and blessed of God, will redound to the glory of His dearly beloved Son.

Co-operation and harmony are two necessary factors in the mission field; the absence of which cannot be supplied by any other quality, however excellent. The more brethren come together and are willing to forget their differences, the greater will be the progress of the cause of Jesus.

We cannot see all things alike, but we can all look to Jesus, the Author and Finisher of our faith, who in His intercessory prayer asked His Father: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

Especially on missionary ground co-operation between the different denominations is a *sine qua non*. The native converts know very little about those secondary matters, which separate Christians so widely, and they fail to understand why there should not be one strong Protestant Church instead of four or six weak ones.

The whole drift of missionary thought is towards union in spirit and in truth. The organic union is sure to follow, where brethren have learned to dwell in unity and in the bonds of peace.

Through God's mercy, the two Presbyterian Churches from the United States labouring in Brazil have united in the formation of a Synod. This took place in the Presbyterian Church of Rio de Janeiro, on September 6, and it is not unlikely that the Methodist Episcopal Church at work here, in a not distant future, will enter, at least, into a federative union, in order to do the Lord's work better and cheaper.

The Synod also appointed a Committee to perfect the organisation of a Branch of the Evangelical Alliance, and invited the other denominations to join them in this good and useful work.

E. VANORDEN.

SWISS BRANCH.

THE Central Committee have lately addressed the Federal Council on the subject of religious liberty, and the following extract from the letter is given:—

"We have learned that the Federal authorities have received petitions from several cantons demanding in a general manner the suppression, as far as concerns certain categories of citizens, of liberty of worship. It is on this subject that we approach your high authority. From the moment that the Councils of the nation are about to have brought before them petitions praying, among other things, that the Salvation Army may be absolutely interdicted on the territory of the Confederation, the Swiss Central Committee of the Evangelical Alliance, which represents Christians belonging to the most diverse religious denominations, considers it a duty to beg that you will resist these unheard-of requests, and maintain religious liberty in its integrity. Liberty of conscience and the free exercise of worship are the sacred rights of all citizens. It seems to us deeply sad and humiliating for the Swiss people that the supreme authority in the country should be asked to suppress those liberties; and we are firmly convinced that the Federal authorities will not allow themselves to be drawn by such intemperate appeals into a course which would be the negation of our most precious rights. In the presence of petitions which demand, in respect of any fraction whatever of our fellow-citizens, the suppression of liberty of assembly and worship, we cannot but address to you an equally energetic request in favour of the maintenance of complete religious liberty for all. Having full confidence in the wisdom of the members of the Confederation's Councils, we are persuaded that you will take all the measures necessary for enlightening the nation and for securing respect through the whole extent of Swiss territory for those principles of justice and liberty for which our country is honoured and which consecrate our constitutions, both federal and cantonal."

Evangelical Alliance.

ANNUAL CONVERSAZIONE.

THE Council have already announced that, by the kind permission of the Rev. Dr. Angus, the Annual Conversazione of the Evangelical Alliance will be held at Regent's Park College on Tuesday, May 14, at 4 P.M. Cards of invitation may be obtained on application to the Secretaries, 7 Adam Street, Strand.

A large assembly is expected from all parts of the country, and from other lands; and the Council earnestly request that much prayer may be offered that, by the grace and power of the Holy Spirit, this season of Christian fellowship may prove to be one of special blessing to all who attend. The Right Hon. the Lord Polwarth (President of the Evangelical Alliance) will preside, and the Rev. Reuben Saillens (of Paris), the Rev. Henri Appia (of Nesconvaux, Belgium), the Rev. W. Salter Price (of East Africa), the Rev. E. Barnaud, (of Mazamet, Tarn), and other foreign brethren will address the meeting.

PROCEEDINGS OF COUNCIL.

THE monthly meeting of the Council was held on Thursday, April 11; the Treasurer presiding. The Chairman read a passage of Scripture, and prayer was offered by the Rev. Dr. Gritton, special mention being made of the Secretary (Mr. Arnold), on deputation visit to Spain and Portugal.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Rev. J. A. Guillebaud, York.
Mrs. Guillebaud, York.
Miss Ada Makins, York.
Rev. Canon Newton, Driffield.
Miss Wright, York.
Miss M. Wright, York.
Miss S. Richardson, York.
Miss Jell, Dover.
Miss Elvery, Dover.
Rev. George Everard, Dover.
Rev. A. Howell Smith, Dover.
Rev. — Bigbie, Dover.
Miss Goddard, Folkestone.
Miss Wilson, Folkestone.
Rev. A. J. Palmer, Folkestone.
Rev. Dr. Wray, Bedford.
Miss Helen Haswell, London.
Miss Emma Sperling, Cannes.
General C. T. Chamberlain, Cannes.
Mrs. Chamberlain, Cannes.
R. M. Brocklebank, Esq., Cannes.
Mrs. Brocklebank, Cannes.
Mons. Valès, Cannes.
Mrs. Lindsay, Cannes.
General Meade, London.
Mrs. B. McHutchen, Nice.
Miss McHutchen, Nice.
Miss Violet McHutchen, Nice.
Douglas Payne, Esq., Detroit.
Mrs. Jane Forrester, London.
D. E. Anderson, Esq., M.D., Paris.
Miss Weiland, Pomerania.
Rev. J. E. Somerville, Mentone.
W. A. Boulnois, Esq., Basingstoke.
Mrs. Boulnois, Basingstoke.
Miss Corbett, London.
Mrs. M. S. Foster, Philadelphia.
Mrs. Pearce, Newcastle-on-Tyne.
Miss Sandford, Cheltenham.
Miss Dudgeon, Mentone.
Miss Daniel, Aldershot.
Miss Anna Hamilton, Bordighera.
Rev. G. A. Abel, Aberdeen.
Surgeon-General Irving, San Remo.
David Irving, Esq., San Remo.

DEPUTATION WORK.

General Field gave a report of deputation visits to York, Dover, and Folkestone. He read also two letters received from the Secretary (Mr. Arnold), one from San Remo, and the other from Barcelona, reporting good progress in his deputation visits to the Riveira and Spain.

SALLE EVANGELIQUE FUND.

The Secretary reported that since the last Council meeting contributions towards the Salle Evangelique Fund had been received to the amount of £100, making a total of £270.

RELIGIOUS LIBERTY.

The Secretary read a letter from the Rev. Dr. Donald Fraser, forwarding for communication to the Council a letter from Mr. Mijatovich, of Belgrade, late Servian Minister at the Court of St. James', on the subject of some people termed Nazarenes, who had been imprisoned for refusing to serve in the Servian Army. These Nazarenes had been set at liberty until a final decision on their case had been pronounced by a superior court.

ANNUAL CONFERENCE.

With reference to the invitation from Cheltenham for the Annual Conference to be held there, the Secretary stated that other signatures from lay friends had been attached to it.

DEPUTATION WORK.

General Field, C.B., reported that, on March 25, he visited York for the purpose of giving an address on the principles and work of the Evangelical Alliance. A meeting was kindly convened at "The Residence," by the Rev. Lord and Lady Forester, and a large and influential gathering of Christian friends assembled at 3 30 P.M. On introducing the deputation, Lord Forester, who presided, briefly addressed the meeting, mentioning that, from the formation of the Evangelical Alliance in 1845, he had taken a warm interest in all its proceedings, and he gladly witnessed to its great value in promoting and cementing brotherly love and union among the true followers of the Lord Jesus Christ, and to the important services rendered in behalf of religious liberty in many lands. General Field, after dwelling upon the principles, and drawing attention to the basis of the Alliance, gave a rapid sketch of its progress and ever-increasing utility; he pointed out its international character, and how, through the branches organised in nearly all countries, a mighty influence by God's blessing was exerted to the furtherance of the Gospel, and in binding the hearts, not only of European but of native Christians, together in the love and obedience of Christ. The remarkable extension of the annual Week of Prayer into all lands and the continuous work of the Alliance in behalf of religious liberty were explained, and many cases of deliverance from persecution through its intervention were narrated. Other operations of the Society were also referred to, such as the counteraction of infidelity, Popery, the desecration of the Lord's-day, and the present attitude of the Evangelical Alliance in defence of the fundamental truths of the Gospel, etc. A strong expression of interest on behalf of those present was given at the close of the meeting by the Rev. Canon Faussett, and a vote of thanks to the deputation; afterwards some friends gave their names to become members.

On April 8, Dover was visited, and through the kind exertions of Major-General Heath, a meeting for that afternoon had been arranged in Wellesley Hall, which was presided over by the Rev. A. Howell Smith. Members of the Evangelical Alliance residing at Dover, and many other friends assembled and listened with marked interest to the address which General Field gave; the hour appeared short as he opened out the great work which the Lord has accomplished through the agency of the Alliance, both in the cause of union and religious liberty, as well as by the many Christian enterprises initiated and carried out. The important results to the furtherance of the Gospel in foreign countries which have followed the international conferences and the observance of the annual Week of Prayer were dwelt upon, and the intimate relation of the Alliance, to the progress of missions among the heathen was explained. The public testimony to the fundamental truths of the Gospel, given last year at meetings convened by the Evangelical Alliance in the largest halls of the metropolis, and the printing and circulation of about 60,000 copies of a valuable address, by the Rev. Dr. Wylie, on "The Present Position, Prospects, and Policy of the Papacy," were also mentioned as services rendered in fidelity to God and His truth. The thanks of the meeting were warmly expressed by the Chairman to the deputation, and a collection was made towards the funds of the Alliance. On the same evening, at the request of friends, General Field gave a Gospel address in the "Soldiers' Home."

From Dover, General Field proceeded to Folkestone, on April 9, to address a meeting which, by the kind permission of the Rev. C. Bosanquet, was held that afternoon in Christ Church Mission Hall. The chair was taken by Mr. Bosanquet, who, before calling upon the deputation (in a brief address), spoke of his own interest in the Evangelical Alliance, and how that many years ago he had been induced to become a member, chiefly because of its great usefulness in the cause of religious liberty. General Field then addressed the meeting, and because many of the friends present had not previously heard any particulars of the operations of the Alliance, he first read out the basis and enlarged upon the principles, and then gave a rapid sketch of the formation of the union in 1846, mentioning

some of the names of the eminent men from various countries who were the chief promoters. The home work first, and then the foreign was explained; the great value of the associations existing in all parts of our kingdom and of the branches in foreign countries and in the colonies for the promotion of brotherly love and union, and for the furtherance of the Gospel was also pointed out; the Week of Prayer, the International Conference, deputations to foreign governments in behalf of religious liberty, the intimate relation of the Evangelical Alliance to mission work among the heathen; the efforts put forth in other lands, as well as in this country, for the better observance of the Sabbath and for Sunday-schools, and the frequent and successful intervention of the Alliance in behalf of persecuted Christians; each subject in turn was brought forward, drawing forth the expression of warm interest from all present. A vote of thanks to the deputation, and afterwards the meeting was closed by singing the Doxology.

SECRETARIAL VISIT TO THE RIVIERA.

Mr. Arnold left London on March 20, and paid a hurried visit to the Riviéra, on his way to Spain. Arrangements had been made for a series of drawing-room meetings at several of the principal places where English-speaking people resort.

At Cannes, on Friday, March 22, Mrs. Lindsay kindly gathered a number of ladies and gentlemen in her drawing-room at Lisnacrieve. The Dean of Ripon had promised to preside, but owing to indisposition he was prevented from attending. He however sent a letter, which was read to the meeting, expressing cordial sympathy with the objects of the Alliance. The Rev. Wm. Arthur, in presiding, gave a hearty welcome to the guests in the name of Mrs. Lindsay. He then referred to his own long connexion with the Evangelical Alliance, he having been one of the members of the first committee appointed. His attachment to the society had continued, and he felt increased and increasing interest in its varied operations. Mr. Arnold followed with an account of the recent work of the Alliance, especially dwelling upon the several cases of infringement of religious liberty now occupying the attention of the council. The Secretary's address was received with expressions of interest and sympathy. Many of those present had become members on a former occasion, but some new names were received for enrolment.

On Saturday, March 23, Mr. Arnold proceeded to Nice. There the Rev. Dr. Murray Mitchell had been unable to arrange for a drawing-room meeting, as on the occasion of the Secretary's former visit. An opportunity was afforded, however, at the afternoon service in the Scotch Church on Sunday, March 24, for Mr. Arnold to give an address. This was warmly and sympathetically received by the congregation. A collection was taken for the funds of the Alliance, and several of those present afterwards gave their names for enrolment as members.

On Monday, March 25, a drawing-room meeting was held at Les Grottes, Mentone, kindly convened by Miss Dudgeon. The Rev. J. E. Somerville presided, and expressed his warm sympathy with the principles and work of the Evangelical Alliance. Mr. Arnold's address evidently awakened much interest, especially when he dealt with the operations of the Alliance as showing the practical value of Christian union.

At Bordighera, on Tuesday, March 26, Mr. and Mrs. Holt Skinner kindly convened a meeting in their drawing-room, when Mr. Arnold gave an account of the recent work of the Alliance, which greatly interested those present.

On Wednesday, March 27, the Rev. G. L. and Mrs. Fenton gathered friends in their drawing-room at San Remo, and the Secretary had here again the opportunity of describing the home and foreign work of the Evangelical Alliance, thus interesting some who had not previously known anything of the society.

The attendance at all these meetings was smaller than on the last occasion of a secretarial visit, owing partly to the season being near its close, and also to other circumstances. But the interest awakened seemed to be even more marked, and many new members were enrolled.

Mr. Arnold had arranged that on his way into Spain he would spend a day or two at Marseilles. M. le Pasteur Lenoir (Director of the McAll Mission) and Mrs. Lenoir gladly availed themselves of the opportunity to convene a drawing-room meeting for the afternoon of Saturday, March 30. Several

of the Pastors and many Christian workers were present. All seemed deeply interested in the Secretary's address, showing the value of the Evangelical Alliance as a bond of union between Christians of various churches and nations.

On Sunday, March 31, Mr. Arnold gave brief addresses at the morning service in the Free Church (Pasteur Guibal's) and at two of the services in connexion with the McAll Mission.

SPAIN.

Rough Notes of a Deputation Visit by MR. A. J. ARNOLD, *Secretary of the British Evangelical Alliance.*

Seville, April 11, 1889.

THE readers of *Evangelical Christendom* have already been informed of the invitation in response to which the Council in London deputed me to visit the Peninsula. The following hurried notes have been jotted down *en route*:—

After attending a series of drawing-room meetings on behalf of the Alliance in the Riviéra, I spent two days at Marseilles, in order to see something of Christian work in that city, as on previous occasions I had passed through hurriedly without stopping. By the kindness of Pastor and Madame Lenoir, I had the opportunity of meeting the French Pastors, the English Chaplain, and many Christian workers at a social meeting. On the Sunday, I gave a brief address at the morning service of the Free Church; in the afternoon, I spoke to the Sunday-school children gathered at the hall in Rue de la République, and in the evening, at an evangelistic service in the Mission Hall at Quai du Port. The latter was crowded with attentive listeners, mostly of the poorer class. There are six of these halls, at which twenty-two meetings are conducted weekly by the McAll Mission. There are also six schools, two for Sundays and four for Thursdays (when the public schools are closed), and it is very gratifying to find that some 380 children attend (250 of these being Roman Catholics). There are also four mothers' meetings weekly; one lecture-room for soldiers (a lady superintends this work), when 100 are present daily. There is also a sewing class for little girls. The indefatigable director of the McAll Mission has a great work in hand; he and his co-workers deserve the sympathy and prayers of God's people.

I crossed the Spanish frontier during the night, but when morning broke and the sun shone out brilliantly, the snow-capped Pyrenees appeared in all their splendour. I was already conscious of a change in the temperature, for this north-east corner of Spain is decidedly cold. As I proceeded south I found it warmer; but, so far, the heat has not been so great as I expected, and I am told it is unusually cool for the time of year. Of course, in a great country like Spain there are many varieties of climate, and when near the mountain ranges the presence of snow is not only seen, but felt.

My real work in Spain commenced at Barcelona, where I was cordially welcomed by the Pastors who had arranged for a united public meeting, in addition to the private gathering at which I had the opportunity of frank and friendly intercourse with those who had long been labouring in this important city. Barcelona (with suburbs) has a population of nearly 400,000 persons, and I ventured to express the hope that there might be some thousands of Evangelicals, but I was assured that hundreds would be more correct. I was gratified to find that Alliance principles are already observed here to a certain extent—united prayer-meetings being held periodically—but some of the pastors seem to have an objection to any organisation such as a branch of the Evangelical Alliance. The pleasure of my visit to Barcelona was greatly enhanced by the presence of two friends from Madrid—the Rev. J. Jameson, Agent of the British and Foreign Bible Society in Spain, and Señor Cabrera (Bishop Elect of the "Reformed Church)," who had kindly come to meet me. I had also the advantage of the company of these two gentlemen on part of my journey southwards. I should also add that Señor Martinez, of Reus, came to meet me in Barcelona. The united meeting of the Protestant Congregations was held in the Wesleyan Chapel. Unfortunately, the minister is absent through illness, but the assistant minister presided; and, after reading a passage of scripture and engaging in prayer, he called upon me to speak upon the work of the Alliance (Mr. Jameson interpreting). The chapel was filled, about 150 being present. At the close of my address I asked whether

those present desired to have some distinct connexion with the Alliance—possibly by the appointment of a correspondent who should be in communication with the parent society on the one hand, and on the other with the Spanish Branch, when formed. Such a plan would secure the prayerful and sympathetic interest of Barcelona Christians in the progress of Christian union throughout the world, and could not fail to be a source of blessing to pastors and people here. This suggestion was warmly supported by Señor Cabrera, who subsequently spoke of the great debt Protestants in Spain owed to the Evangelical Alliance, and the audience expressed their unanimous approval of the proposal.

Proceeding next to Valencia, we paused for three hours, and I had the pleasure of meeting the Swedish pastor. Here I parted company with my good friend, Señor Cabrera, but I had Mr. Jameson as my travelling companion as far as Alcazar, whence he returned to Madrid, and I proceeded to Seville.

A forty-seven hours' journey on the railway in Spain is not the best possible preparation for a meeting; but such was my fate, and I reached Seville by a train which was two hours late. Here, however, I found the courteous American Consul, Mr. Caldwell, awaiting me. He accompanied me to the hotel, where I had the pleasure of meeting the Rev. R. J. Mooyaart, the English Chaplain, who, with his estimable wife, has won the sincere regard of the whole Protestant community during their brief sojourn here. Señor Barroso also awaited me, and gave me a warm welcome in the name of the Spanish pastors. Within an hour or two of my arrival I was escorted to the new room recently fitted and furnished for the use of British sailors. There a meeting had been arranged for English-speaking Christians, but there was not a large attendance. The Rev. R. J. Mooyaart presided, and conducted the devotional part of the service. He also expressed his hearty sympathy with the Alliance, and urged all present to take an interest in its great work. My address was very warmly received, as the power of Christian union and the need of its manifestation in this country were urged.

In the evening of another day a united meeting of the Protestant Congregations was held in San Basilio Church. This is a fine building belonging to the Spanish Reformed Church (Episcopal), but was formerly a Roman Catholic Church. There was a large attendance at the meeting, including all the pastors and the English chaplain, as well as a few English people. Señor Palomares presided, and, after devotional exercises, he called upon me to speak. Señor Vilicsid, of Jerez, had kindly come to Seville to interpret for me. I briefly traced the growth of the Alliance, and gave practical illustrations of the power of Christian union as shown by the work of the Society in various parts of the world. Señor Vilicsid spoke of his long connexion with the Alliance—he having been one of the first party of Christian workers which the Evangelical Alliance sent to Spain when it was opened to the Gospel twenty years ago. A few cordial words from the English chaplain, and also from the Chairman, brought their meeting to a close. It should be added that the audience, numbering about 170, were evidently deeply interested, and the proposal to establish a Spanish branch of the Evangelical Alliance was warmly approved both by pastors and peoples.

My visit to Puerto Santa Maria was a very pleasant one, for I had a most hospitable welcome from the Rev. Wm. and Mrs. Moore, and also met here the pastors of several places near by, which I was unable to visit. During the friendly conference I had with the brethren here, the whole arrangements and plan for organising local branches of the Alliance in Spain were fully discussed; and I think the practical outcome of this informal gathering will be the union of all the evangelical pastors of Andalusia in one branch of the Alliance, but having committees in places where there are two or more congregations. Mr. Moore, notwithstanding delicate health, is doing a manifold and good work here; he is not only a pastor, but is Missionary Superintendent of the work of the Spanish Evangelical Society of Edinburgh (Mrs. Peddie, Secretary and Treasurer). Then he is also Principal of the Missionary Training College. In this he is ably assisted by several pastors who pay periodical visits to the College. The full number of students is twelve, but just now there are rather fewer, one having lately been drawn as a conscript. It is gratifying to learn that one of the students is giving great satisfaction as teacher of the evangelical school in the town, while another, even before completing his theological course, has

been placed in charge of the important mission station of Cordova, and also of two minor stations.

Cadiz was the next place visited, and here a meeting was held in Señor Blanco's Chapel, which was well filled. There were among the audience several English people. Señor Viliesid accompanied me as interpreter, and, after my address, he spoke upon the great services which the Alliance had from time to time rendered to the cause of Protestant Christianity in Spain by its efforts in favour of religious liberty, and which God had so greatly blessed. Much interest was manifested at this meeting, and Señor Blanco appealed for a cordial approval of the suggestion I had made as to a branch of the Evangelical Alliance. This was most heartily given.

Perhaps a few general impressions may not be out of place before I close this letter.

I was quite prepared to find that the Evangelicals of Spain are almost wholly of the poorer class, and when it is remembered that in a population of nearly 17,000,000 there are about 12,000,000 who can neither read nor write, we can more easily understand the difficulties under which the Evangelical Pastors and workers are labouring. If the progress made appears to be slow we must remember that it is not easy even for humble people to become Protestants. In a variety of ways they are made to suffer and there is not yet full religious liberty in Spain —toleration is the more correct term. No sign must be placed upon church, chapel, or hall to indicate that the Evangelicals meet here. Yet I have been struck sometimes with the presence of a person above the humbler class and even of an officer of the army, occasionally at our meetings. One noble young fellow, a Lieutenant, who grasped my hand most cordially with the salutation "Comrade," has given evidence of his courage as an Evangelical. His child had died and the Protestant Pastor was asked to come to his quarters to conduct a funeral service; there in the presence of many of his brother officers, who had come out of respect to him, the simple service of the Evangelicals was held before the body was committed to the grave.

There is much to interest the traveller in Spain as he passes through hundreds of miles of vineyards and olive plantations and orange groves, with here and there fine Eucalyptus and palm trees: the hedges of aloes and of cactus; the picturesque dress of the peasants, men with their blue blouses, red bands round their waists and red caps, and especially their peculiar cloaks; the women and girls with their many coloured silk handkerchiefs tied over their heads. Even these sights, however, become monotonous, especially when they are so often associated with persistent begging. Travelling is slow, trains stop at all stations, and it would seem as if the idlers were in league with the railway officials, for at the stations sufficient time is given to allow the troops of beggars to climb on to the footboards of the carriages and make their plaintive appeals. If the English travellers are in a hurry, Spaniards are not; and therefore it is necessary to exercise patience in this country. Many of the Spanish ladies wear the beautiful lace mantillas (and even some English lady residents do so), but I was sorry to learn that this graceful form of headdress is rapidly giving place to the "French bonnet."

In the South of Spain one sees whole districts where the old Moorish style of peasant cottages still exist. These are without windows, and many of the humbler habitations are mere caves in the earth, though said to be sometimes comfortably furnished. Of course, there are many of the better houses still having all the appearance of Moorish dwellings, not only from their architecture, but also from the beautifully-coloured tiles, which form a striking feature in the clear air and sunlight. Some of the churches also show their Moorish origin, having formerly been mosques.

I have now to visit Malaga and some other places before proceeding to Madrid, and I hope in a future number of *Evangelical Christendom* to complete the notes of my tour.

(*To be continued*)

THE PARIS EXHIBITION.

The Council cordially thank the members of the Evangelical Alliance and other friends who have so liberally responded to their appeal for contributions towards the expenses necessary for the erection of a Salle Evangelique, that Gospel Services, &c., may be carried on during the period that the Exhibition remains open.

An United Committee are making the preparations, and the McAll Mission, the British and Foreign Bible Society, and the Religious Tract Society, are co-opera-

ting in the work with the Evangelical Alliance.

The Salle is situated at 31 Avenue Rapp, opposite the Porte Rapp of the Exhibition; it will hold 300 or more people; the entrance to it is through a châlet or vestibule, which will form the Depôt for the Bible and Tract Societies. It is proposed to hold meetings daily in various languages, and in the distribution of the Scriptures and Christian literature; also in other ways, efforts will be made to benefit spiritually, the many thousands from all parts of the world, who will attend the Exhibition.

IRISH BRANCH.

A SERIES of lectures for the times, organised by the Irish Council, were delivered on successive Monday evenings in the Christian Union Buildings, commencing on March 18.

The opening lectures were attended by a very large audience; Major Warren presided.

The Chairman said that the Rev. Dr. Magee, who was to have read a paper there that evening, was unable to attend, but he had sent his paper, which would be read by the Rev. Mr. Prenter. Dr. Magee had met with an accident, but was fortunately recovering from its effects.

The Rev. Samuel Prenter then read Dr. Magee's paper on "The True Catholic Church; its Origin." In it the lecturer said that there was, perhaps, hardly any word in common use which was more misunderstood, and the misunderstanding of which had been the source of greater mischief than the word "church." In its original and divine meaning the word represented that in which every believer had a common interest. In the secondary meaning which it had come to bear, it had ministered as, perhaps, no other word could do, to strife amongst the professed followers of the Saviour. The Christian Church—or the Catholic Church, for they meant the same thing—was Christ's own creation, and if they wanted to see what it really was, they should go to the testimony of Christ himself and His Apostles in His inspired Word. That was the only way to get at the kernel of the subject. They would at once find themselves confronted with the fact that there was the Church as it was, and the Church as it appeared; the Church as it was in the sight of God, and the Church as it appeared in the sight of man. This was the hinge on which their controversy with Rome rested; it was the watershed between Popery and evangelical Protestantism. There was the outward Church, consisting of those who professed to have accepted the Gospel call, and the inward Church, consisting of those who had actually accepted it. Romanism asserted that the former was the Church; evangelical Protestantism asserted that the latter was the Church. That lay at the foundation of half the controversies that convulsed the Christian Church, and that were convulsing it at the present hour. What was the Church as described by the Lord and His Apostles? It was the flock of Christ, the body of Christ, the bride of Christ, the family of God, the building or temple of God, the habitation of God through the Spirit. Could anyone doubt what the Church described by these expressions really was? It was the Church consisting of the called, the chosen, the faithful. It was the "Communion of Saints." Their position was that the spiritual Church was the Church which fulfilled the divine idea. It was so far invisible that no man and no Christian community could infallibly determine who were its members. The teaching of our Lord had often been misunderstood through following the outward form of the words rather than the hidden or inner meaning. The Roman position was that the outward Church came first in order. "The visible Church," said the Catholic Dictionary, "precedes the invisible Church." Such a view inverted the divine order, offered violence to the Christian interest, and was wholly at variance with the inspired record of the early history of the Christian Church. The best Church was the Church which followed the teaching of Christ most completely and most loyally, in which there was the greatest number of true Christians, and that did Christ's work most effectively. The Church that boasted the loudest was not necessarily the best Church—the possibilities were all the other way. What the Irish people needed to-day was not Churchianity of any kind, but Christianity. Let the people have Christ, and let them, under the guidance of the Word, with such Church, connexion, or even constitution as they might think fit, follow Christ, and God would overrule what was now taking place in their social and political history for the true emancipation of their country.

The Rev. Henry Fishe addressed the meeting on the history of the Catholic Church, giving many minute particulars as to the history of the Roman Catholic Church. He said that St. Patrick in all his writings never mentioned the name of the Virgin Mary, and of the novel doctrines of the Trent Creed that not one of them supported the Word of God. Therefore they were rejected by their Protestant Apostle. In conclusion, he called on them to avoid all outward show; it was not the worship in spirit and in truth, such as God the Father sought from his own children.

THE CHRISTIAN PRIESTHOOD.

At the second of the series of "Lectures for the Times," given in the Christian Union Buildings, Abbey Street, Dublin, on Monday, March 25, Mr. David Drummond, J.P., presided. There was a large attendance. The meeting having been opened with prayer, the Rev. E. F. Rambaut delivered an address on "The High Priesthood of Christ."

The Rev. R. M'Cheyne Edgar gave an address on "The Priesthood of Believers." He began by asserting that the standing menace to the freedom of mankind has been, and is, sacerdotalism. This he defined as ascribing to Christian ministers the sacrificial and atoning work associated with the Jewish priesthood. He quoted the Bishop of Durham in support of the fact that the sacerdotal idea is not older than Tertullian, and has no warrant in Scripture. He then considered the institution of the Jewish priesthood at Sinai, and showed that God's idea was to have a "kingdom of priests," and no mere priestly class. It was to introduce the whole people to priestly privileges that the Lord led them to Mount Sinai, and uttered the Ten Commandments in their hearing. But they were so overpowered by their sense of sin as to cry to Moses, "Speak thou with us and we shall hear; but let not God speak with us, lest we die." A system of mediation thus came into temporary existence, until such times as God's grand idea of a universal priesthood could be realized. Moses first, then, by Divine direction, Aaron and his line became the mediating priests, until at length the Great High Priest appeared, belonging to the tribe of Judah, and the order of Melchisedec. Under Him, and by coming to Him, all believers were constituted priests. It is to this new state of things the apostle Peter refers when he says to the Christian strangers scattered up and down the world that by coming to Jesus they become "an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." This priesthood of believers was the leading principle of the Reformation, and it was the very spirit and breath of Protestantism. It ennobled the nations that received and realised the principle. The priesthood of all believers does not interfere with the necessity for and the rights of the Christian ministry. The Church recognises in a special ministry the leaders in the fulfilment of her great commission to the world. She recognises a variety of offices as necessary for the maintenance of order, for her inner edification and her outward extension. But this special ministry exercises its functions by the authority and in the name of the universal priesthood. It can never supersede the latter nor hinder its activity. It may only be a leader among equals, a helper of all in the one common work of testifying for Christ in word as well as in deed. But ministers are not priests in any sense in which believing laymen are not priests; they do not make atonement; they have no special standing before God to which other believers can produce no claim; they are simply gifts of the Spirit for the edification of the Church and the extension of the Kingdom of Christ.

The third night of the series was Monday, April 1. Paul Askin, Esq., J.P., occupied the chair.

The Rev. Canon Neligan, D.D., dwelt ably on "The Divine authority and sufficiency of the Holy Scriptures," and the second lecture was delivered by the Rev. Dr. Nicholas, who said: The subject allotted to me is "The right of private judgment in the interpretation of the Holy Scriptures." This is a very extensive subject, and cannot be fully discussed in the time at my disposal. It is also a very important subject, because it forms the chief principle which is held in common by all the Protestant churches. It is said that to insist on men interpreting the Bible for themselves lays upon the vast majority a burden they are unable to bear; that they have not the time, the knowledge, nor the ability for the task; therefore, they are asked to leave the decision of matters affecting faith and morals to those who have the requisite knowledge and authority. This appeals to the diffidence and to the indolence

of the human mind as well as to its love of repose in definite opinions. Let us examine some of the alternatives presented to us. We are told to make our rule of faith the "Consensus Patrum," that is, that the doctrines the Fathers hold in common are to be received without hesitation. Now, the writings of the Fathers are very contradictory—for instance, some of the Fathers tell us that the public life of our Lord extended over a period of one year; others tell us that it extended over a period of thirty years; some of the Fathers hold the doctrine of Purgatory, and many of them dogmatically repudiate that fiction. The writings of the Fathers are also very voluminous; they are about forty times as large as the Bible, and to tell a man that he is not able to form a rule of faith from one book, but that he may do so from forty books more difficult to understand, and far more difficult to reconcile, is absurd. Then we are told that we are to take our rule of faith on the authority of the Church. Well, if we consider the claims of the Anglican Church, we find that, whilst it recognises church authority, that it distinctly limits that authority by Holy Scriptures and in its sixth article, that it appeals to the private judgment of its members, and has therefore a right to be regarded as a Protestant Church. However, we find a Church that claims to be *the* Church, and to have authority to lay down a rule of faith. This Church claims catholicity and infallibility. These claims are mutually destructive. If it is Catholic, and if the Greek Church and Anglican Church are simply rebellious members of it then it has not been preserved infallible. On the other hand, if only those in communion with the See of Rome are infallible, the Church is not Catholic.

But further, how are we to hear the voice of this infallible Church? Does it speak to us in the decisions of general councils? Well, some general councils have denied, and others have affirmed, the Divinity of our blessed Lord.

The Council of Nicæa, A.D. 325, decreed with an anathema that no new article for ever shall be added to the creed or faith of Nicæa; yet the Council of Trent, 1,200 years after, added twelve new articles, pronouncing an anathema on all who will not embrace them.

The Council of Laodicea, A.D. 360, decreed on the canon of Scripture which Protestants receive, and rejected the Apocrypha. The Council of Trent pronounced the Apocrypha canonical.

Therefore General Councils have not been infallible. Does this infallible Church speak to us in the decisions of the Pope? That it does has been made an article of faith by the Council of the Vatican in 1870. Now, if the Church had an infallible head on earth all these centuries this head must have been very unfaithful to his duty not to have declared it long before; either he must have been unfaithful or ignorant. What an idea, an infallible head who did not know he was infallible!

Further, we find that Popes have contradicted each other. Pope Eugenius IV. repudiated the Immaculate Conception of the Virgin Mary even as a pious opinion. Pope Pius IX., in 1863, decreed it as an article of faith. Pope Sixtus V. published a Latin Vulgate, and denounced with the greater excommunication any person who should dare to change the smallest particle in it. Pope Clement VIII. found at least 2,000 errors in it; published a Vulgate of his own, pronounced it correct, and condemned that of Sixtus.

History proves that Popes are not infallible. Consequently we are thrown back on our own resources. Rome preserves the Bible and regards it as the Word of God, yet it teaches the right of private judgment. It commends the Bereans because they searched the Scriptures for their faith. St. Paul at Miletus tells the elders of the Church that the safeguard against heresy is to be formed in the exercise of their own judgment upon his teachings. The principle is laid down that every man is to be fully persuaded in his own mind, and every man is to give an account of himself to God in the final judgment. Therefore, it becomes every man to use all the aids he can get to the understanding of the Sacred Volume, and with thought and prayer, and with a sense of solemn responsibility, rest his faith not on the word of man but on the Word of the living God which abideth for ever.

The last of the series of lectures, was delivered last evening, April 8, in the Christian Union Buildings. There was a large attendance. The Rev. T. Preston Ball presided.

The Rev. Dr. Watts, in treating the subject "Justification by Faith," said he thought it would be exceedingly difficult to form too high an estimate of the subject, "Justification

by Faith." It was the article of a standing or falling Church, and the position of any Church might be ascertained by an examination into this. He thought they would agree with him that since the Apostolic times the men who, at the Reformation, went back to the fountain of divine truth had had no superiors as expositors of the Word of God. They were told, in the present day, that their theology was in a transition state; but an examination proved that they stood on the basis of God's immutable Word—that there was no transition. The discussion of the word "justified" raised several questions—first, who was to judge in this case; secondly, what was the standard of judgment; thirdly, what was the ground of decision—the judge, the standard of judgment, the ground of decision, the function of faith in the matter. In the first place, who was the judge? It was God that justified—the omnicient Jehovah occupying the seat of judgment. What was the rule in accordance with which God decided respecting the man? The standard of the old dispensation was the moral law. What Christ endured in Gethsemane and Calvary preeminently had met the claims of God's law and justice upon all for whom Christ died. It was upon that ground that their justification rested. He did not know a better definition of faith than faith in Jesus Christ as a saving grace, whereby they did something to rest upon Him alone for salvation as it was offered to them in the Gospel. He was justified in saying to every individual in that house, no matter what his past history might have been, that the moment he received the Lord Jesus Christ, that moment he received not only Him, but all that he did was his inheritance. He gave to them the whole vesture of his righteousness—they were wrapped in it.

The Rev. W. E. Burroughs then dealt with "Sanctification by the Word and Holy Spirit," and said it was well fitting to close their series of subjects with the grand question of sanctification. The earlier subjects—"The True Catholic Church, the Priesthood of our Lord Jesus and of us his People," and "Supremacy and Authority of God's Word"—were wide and general. That might be; they dealt with what was special and individual, they long that some practical work might be done in their hearts and lives; that, having the foundation well and truly laid in justification, they might go on and on to the ever advancing goal of holiness, till the unknown merged in the known, till the partial and imperfect were lost in the glory of eternity. Sanctification was pre-eminently the question of the day. The works that issued from the religious Press proved that it was so. When the great subject of sanctification had settled down free from the oscillation affecting it, it would point straight to God overhead. No conventions at Keswick or Dublin, or anywhere else, would prove the instrument; but the quiet, persistent, prayerful, practical study of God's Word. "Faith cometh by hearing." He might almost add, "Holiness cometh by reading the Word of God." Let them remember that sanctification achieved two great ends, and it was the most potent and unanswerable argument in that scientific age for the truth and beauty and reality of the religion of Jesus. It was the preparation for eternity, the place they should hold in Heaven, which was determined largely, perhaps solely, by the progress made down here in holiness.

The proceedings terminated with prayer.

IN MEMORIAM.

COLONEL OTTO DE BUREN.

(President of the Swiss Branch of the Evangelical Alliance.)

The Evangelical Alliance has lost one of its most distinguished and valued supporters in the demise of Otto de Buren, whose death took place on December 25, 1888.

Born at Berne, September 19, 1822, and the only son of Colonel Albert Rudolf de Buren, Otto de Buren was placed at an early age under the care of Mons. Wenger, to whose careful training and skilful development of character and abilities Switzerland is indebted for several able and distinguished men.

After following a course of religious instruction under Mons. Gaudard, he made his first communion on Whit Sunday 1839, and it may well be said that it was not with him a ceremony observed as a custom, but one in which his heart and soul participated in faith and love. After a sojourn of a few months at Neuchâtel, whither he went to perfect himself in the French language, he returned to Berne, and there prosecuted his studies in the law, and likewise in military strategy, etc. It was with zest and impress-

ment that Mons. de Buren, in 1842, entered the army, his father's example, his previous training and love of physical exercise heartily inclining him thereto. His advancement was rapid. In 1855 he was commandant of the battalion of the town of Berne: in 1875 he became colonel, and commanded successively the 7th and 8th brigade of infantry. In 1882 he retired from active service, leaving his duties to younger men, able and willing to take them up.

As a soldier he was called to take part in the war of the Londerlund, and was adjutant to Colonel Bontems, a well-known Vaudois. His abilities were highly appreciated by his superiors, and not less was he beloved and trusted by the common soldiers, whose confidence he won from his first coming in contact with them.

When the municipal election in 1849 took place, Mons. de Buren was elected a member, and in 1850 was made a member of the Grand Council. He was re-elected every fourth year, during a period of thirty-eight years, and continued in office up to the time of his death. He eventually held the proud position of President of that renowned body. This last proof of the high esteem and confidence in which his fellow-citizens held him was given in the spring of 1887.

After the new ecclesiastical law had been adopted in Berné, Mons. de Buren was the the only Liberal-Conservative deputy who found favour with the people. And this shows how much the question of Church and State had taken possession of the mind of the masses; and, as it would seem, to the detriment of the Church itself and to religion in general.

On April 22, 1854, after having been a member of the Municipal Council fifteen years, the mayoralty (or, as it was then called, the Presidency of the Commune) was offered to Mons. de Buren, and accepted.

Elected as Deputy for Mittelland he sat in the National Council, and represented that division from 1864 to 1884. Here he found himself somewhat isolated on account of his decidedly evangelical principles. He could not conscientiously side with the Romanists any more than he could with that large party of Protestant Liberals whose principles were avowedly Radical, not unfrequently bordering on ultra-Radicalism. Religious work of various kinds occupied a large place in his heart; first and foremost was that connected with his church, being a member of the Parochial Council of Nydeck, and this from 1855 up to the time of his death. It is greatly due to his efforts that this parish has always enjoyed an evangelical ministry. He was emphatically the minister's friend.

He took part in the Cantonal Synod, and also in the Cantonal Commission. But these organisations did not exhaust his sympathies. All which related to the interests of the kingdom of God was near and dear to his heart. The Société Evangelique claimed him as one of their members, and he helped on the work of establishing services in parishes where the Gospel was not preached in the pulpits of the National Church. When the Evangelical Alliance sent a deputation to the Emperor of Austria, on behalf of the suffering Christians in Austria and Bohemia, Colonel de Buren, together with Mons. Charles Sarasin-Saurin, of Bâle, represented Switzerland on the occasion, and no one more than Mons. de Buren rejoiced at the results accruing from that effort.

When Strasburg was beseiged in 1870, Mons. de Buren, Mayor of Berne, Dr. Rômer, Mayor of Yurich, and Gottliel Bischoff, Chancellor of Bâle, were chosen at a conference held at Olten, to go to Strasburg, having a letter of recommendation to General Werder. The deputation succeeded in entering the city so long intimately connected with the land of Tell, and were received with loud cries of "Long live Switzerland." Thousands of women, children, and non-combatants were permitted to withdraw from the city, and enter Switzerland, under the protection of the noble men who had gone to their succour. Mons. de Buren has published a most interesting account of this episode in his life.

In 1883, the candidature of Mons. de Buren for the mayoralty was very severely contested, so much so, that a little later on, in 1888, he would not allow himself to be nominated to that office again. Times and men had changed. He felt the moment was come to retire and give place to others. His compatriots, however, were not ungrateful. When his decision became known, the Bernois organised an immense cortege with the intention of rendering homage to the magistrate who had served his generation during a quarter of a century, *sans peur et sans reproche*. To the multitude, Mons. de Buren spoke with a firm voice, in words of patriotism as ardent as they were disinterested, and in no way hesitating to avow his Christian principles. "The honour which you do me," he said, "and for which I thank you, ought in verity to be given to one higher than I. It is God who has given me success! All glory be to him!"

The earthly career of this truly great and good man was now nearing its close. He fell asleep in Jesus on Christmas night, Dec. 25, 1888. Amidst all his sufferings, which were ofttimes acute, the consolations of religion were ever present, and his soul filled with longing expectation of an abundant entrance awaiting him in the presence of the Lord.

THE LINCOLN CASE.

SIR,—We think there must be a very large number of Churchmen throughout the country who would be glad of an opportunity for showing some practical sympathy with the promoters in the Lincoln Case, who have taken such a bold stand in defence of the Protestant character of our National Church. Their action will distinctly declare the law as to the power of a bishop to introduce (for the first time since the Reformation) ceremonies already ascertained to be unlawful in the case of an inferior clergyman. The institution of these proceedings involves a very heavy pecuniary responsibility, which we feel sure loyal members of the Church of England will be pleased to share, and for this purpose we offer to receive the help of those who sympathise with them.

Subscriptions, whether large or small, may be forwarded to either of us, or paid to our account at the Bank of Messrs. Barclay, Bevan & Co., 54 Lombard Street, E.C.—Your obedient Servants,

S. ARTHUR BLACKWOOD,
Shortlands House, Shortlands, Kent.

ROBERT C. L. BEVAN,
54 Lombard Street, London, E.C.

T. MYLES SANDYS,
87 Jermyn Street, London, S.W.

CONTRIBUTIONS RECEIVED FROM MARCH 19 TO APRIL 18, 1889.

	£	s.	d.
E. M. Brocklebank, Esq.	1	1	0
Mrs. Lindsay	1	0	0
General Meade	1	1	0
Douglas Payne, Esq.	1	1	0
Mrs. Jane Forrester	1	1	0
Miss Dudgeon	0	16	0
Collections at Drawing room Meetings:—			
Cannes	2	19	0
Mentone	1	9	6
Bordighera	2	18	0
San Remo	2	0	0
Collection at Scotch Church, Nice	4	14	6
Rev. C. C. Bull	0	10	6
Lady Archibald	1	1	0
Rev. A. G. Burnett	1	1	0
Mrs. Spencer Bell	1	0	0
Mrs. Prichard	0	10	6
Miss Jones Parry	0	10	6
Mrs. Murray Miller	1	0	0
Miss Hilton (2 years)	0	10	0
J. A. Harrison, Esq. (2 years)	2	0	0
Mrs. J. A. Harrison (2 years)	1	0	0
Mrs. and Miss Shann	0	15	0
Lady Forester	1	0	0
Liverpool Subscriptions, per Dr. Gee	11	14	0
Mrs. Alexander	2	0	0
Miss Charlton	0	10	0
T. C. Gibson, Esq.	0	10	0
Collection at Drawing-room Meeting at York, per Lady Forester	3	15	6
Rev. Canon Newton	0	10	6
Mrs. James	0	10	0
Mrs. Aikenhead	1	1	0
Mrs. Watney	1	0	0
Major Freeman	1	1	0
Mrs. Freeman	0	10	6
Rev. C. J. Casher	1	1	0
A. Page, Esq., and Mrs.	1	1	0
Mrs. Holt	0	10	0
Miss Lowe	0	10	0
Mrs. Young	1	0	0
A. Somerville, Esq.	0	10	0
Mrs. Halcro	0	10	0
Miss Eyre	0	10	0
"My Own Charity Executor"	15	0	0
F. Moser, Esq., and Mrs. and Miss Moser	1	8	6
Oldham Branch, per A. Ure, Esq.	1	1	0
Tottenham Subscriptions, per Miss Harrison	1	10	0
Rev. Alex. Cusin, M.A.	0	10	6
R. K. Puckle, Esq.	1	0	0
Chas. Walter, Esq.	1	1	0
Collection at Public Meeting at Dover, per General Field	2	4	4
Collection at Public Meeting at Folkestone, per General Field	1	6	9
Rev. Dr. Wray	1	1	0
Rev. J. Townley	1	1	0
Miss Charters	1	0	0
William Miller, Esq.	5	0	0
G. Charlton, Esq., F.C.S.	1	1	0
Lord Kinnaird	1	1	0
Mrs. Miniffe	1	1	0
D. Henry Fry, Esq.	1	1	0
A. S. Hewitt, Esq.	1	1	0
Lady Caird	1	0	0
Surgeon-General Whitla	1	1	0
John Stevenson, Esq.	1	1	0
W. K. Sloan, Esq.	1	0	0
A. W. Bland, Esq.	0	10	0
Rev. Dr. Brown	0	10	0
G. Arbuthnot, Esq.	1	1	0
Rev. R. D. and Miss Thomas	0	10	0
Mrs. Fox	1	0	0
Mrs. Gibson, senr.	1	1	0
Rev. D. Edwards	0	10	0
Mrs. Capel Berger	1	1	0
Mrs. Nathaniel Hone	1	1	0
Miss Douglas	0	10	0
Miss F. K. Davenport	0	10	0
Captain and Mrs. Wood	1	0	0
Sir Douglas Fox, J.P.	1	1	0
E. K. Evans, Esq.	0	10	0
Mrs. Hague	1	1	0
Mrs. Part	1	10	0
Miss Betts	0	10	0
Colin Macrae, Esq., W. S. and Mrs.	1	0	0
Mrs. Hewett	0	10	0
J. Bateman, Esq., F.R.S., and Mrs.	1	10	0
Miss Walter	0	10	0
Mrs. Ormerod	1	1	0
Mrs. E. D. Shaw	5	0	0
Do. (don.)	5	0	0
Sums under 10s.	13	7	0
PER COLLECTOR.			
J. Peters, Esq.	2	2	0
Rev. Dr. Craig	0	5	0
R. A. Willcox, Esq.	1	1	0
L. Stewart, Esq.	0	5	0
J. Cundy, Esq.	1	1	0
Messrs. Duncan & Co.	1	1	0
J. E. Vanner, Esq	1	1	0
Mrs. Cæsar	0	5	0
Mrs. Hawley	0	10	6
Mrs. Davies	0	5	0
Mrs. Jobson	0	10	0
J. Budgett, Esq.	1	1	0
Sir Arthur Blackwood, K.C.B.	1	1	0
S. Pewtress, Esq.	0	10	0
Rev. A. S. Herring	1	1	0
Rev. W. A. Blake	0	10	6
J. Girdlestone, Esq.	0	5	0
A. B. Baynes, Esq.	1	1	0
WEEK OF PRAYER FUND.			
Balance of Collections at U. P. Meetings at Leicester	3	1	0
SALLE EVANGELIQUE FUND.			
Dowager Lady Buxton	2	0	0
General Boyd	1	1	0
Rev. H. E. Brooke	1	0	0
Sir John Coode, K.C.M.G.	1	1	0
Thos. Allen, Esq.	0	5	0
"A Friend"	1	0	0
Mrs. Dobson	2	2	0
Rev. M. R. Scott	1	0	0
Major-General Tripe	0	10	0
S. R. Toms, Esq.	2	2	0
Dr. Duncan	1	0	0
David Drummond, Esq., J.P.	1	0	0
Dr. Robinson	0	10	0
Mrs. F. J. Bowyer	1	0	0
C. F. Foster, Esq.	5	0	0
J. A. Harrison, Esq., and Mrs.	2	0	0
W. H. Warton, Esq.	5	5	0
Mrs. and Miss Gillican	2	0	0
Mrs. White	2	0	0
Miss Durnford	1	1	0
Miss Marston	5	0	0
Lady Forester	0	10	0
F. J. Wood, Esq., LL.B.	2	2	0
Mrs. Marcus Wright	1	0	0
Major-General Scott	0	10	0
Rev. Canon Fawcett, D.D.	1	0	0
Colonel Malcolm	1	0	0
Mrs. Alexander	1	0	0
Mrs. Watney	5	0	0
Miss Appleton	1	0	0
Rev. George Blisset	2	0	0
Miss Bignold	0	5	0
Sir Edward Baines	3	3	0
Dr. Lombe	1	1	0
H. C. Fox, Esq.	1	0	0
Mrs. Brightwen	1	1	0
W. H. Forester, Esq.	1	1	0
W. Olney, Esq.	1	1	0
Mrs. Newton	0	10	0
C. Barty, Esq.	0	10	6
Mrs. Tucker Gells	1	0	0
General Sir R. Meade, K.C.B.	0	10	0
G. B. Blair, Esq.	2	0	0
Emil Springmann, Esq.	2	0	0
Rev. A. G. Burnett	0	10	0
C. W. Pocock, Esq.	0	5	0
J. Townsend, Esq.	2	0	0
C. H. Townsend, Esq.	0	10	0
Rev. H. W. Webb-Peploe	1	0	0
John Bloomer, Esq.	2	2	0
Lieut.-Colonel R. W. Shipway	1	1	0
Major-General Warren	2	0	0
R. E. Heathfield, Esq., and Mrs.	0	10	0
Major-General Touch	1	1	0
Miss Burmester	2	0	0
Major-General Anderson	0	10	0
Miss Jennings	0	10	0
Henry Wright, Esq.	5	0	0
Major Warren	2	0	0
Dr. Browne	1	0	0
Colonel Bell, R.E.	0	10	0
John Chapman, Esq.	1	1	0
Chas. Walter, Esq.	2	2	0
The Hon. Mrs. Fiennes	1	0	0
Miss Rolleston	3	0	0
Mrs. Babcock	2	2	0
Miss L. E. Babcock	1	1	0
Miss Falkener	0	5	0
J. Elphinston, Esq.	0	5	0
Rev. J. Townley	1	1	0
Miss Llewellyn	2	0	0
Alfred Crewdson, Esq.	2	2	0
Thomas Walker, Esq.	1	0	0
Mrs. Bamford	1	1	0
T. S. Penny, Esq.	1	1	0
A. J. Caley, Esq.	0	10	0
Miss King	0	10	0
W. M. Cross, Esq.	2	2	0
Miss Wilson	1	0	0
Lady Caird	5	0	0
Mrs. Carfrae	0	2	6
Miss Hall	1	1	0
Mrs. D. C. Fox	0	10	0
Thos. Lunham, Esq., J.P.	5	0	0
Mrs. Orr Paterson	0	5	0
Miss Tighe	2	0	0

Alliance House, 7 Adam Street, Strand, London, W.C.